

The Classical Review

DECEMBER, 1937

NOTES AND NEWS

DR. LUDWIG RADERMACHER of Vienna is known to many in this country, and his services to scholarship are respected all over the world. His seventieth birthday was marked by the presentation of an address, to be followed by a pleasant surprise for him in the shape of a volume of his *kleine Schriften*. In the present number of *C.R.* is an overdue notice of the latter part of his important text of Quintilian; let it be thought that the editors wished to associate themselves with his septuagenarian honours.

With its Bestellnummer 1947 (a proud record) the *Bibliotheca Teubneriana* inaugurates a new format, larger than the old by an inch and a half in one dimension, in another by an inch; and the gain is in the margins. This change will be welcomed by every reader, though librarians perhaps would rather that the series should be for ever of the same height on the shelf. The old size will be continued for fresh volumes of series in which it has already been used. Meanwhile the paper covers remain unworthy of the great house of Teubner; and with binders' prices what they are that is a serious fault.

Those who seek after all that is known of Housman may be glad of a reference to the *Oxford Magazine* of November II, wherein Mr Gow supplements his memoir (for which see *C.R.* LI. 80) with an article setting

forth the most perhaps that can still be recovered about Housman's 'plough' in 'Greats'.

In classical Greek and Latin, apart from divisions between line and line where is no *synapheia*, for purposes of scansion the syllable runs from vowel to vowel regardless of divisions between word and word:

ἡκ[ω ν]εκρ[ῶν κ]ευθμ[ῶν]α κ[α]λ σκ[ό]ρου π[ό]λ[α]τ
λ[ι]π[ῶν], [ἔν] [Ἄ]ιδ[ης] χ[ωρ]ις φ[κ]ιστ[α]ι θ[ε]ῶ[ν].

This rule was enounced in a Swedish book by A. M. Alexandersson fifty years ago; to us it is second nature: but where in English has it ever been laid down?

Volume XXX (1937) of *The Year's Work in Classical Studies* will contain articles on the following subjects: Greek Literature, Latin Literature, Greek History, Roman History, Greek and Roman Religion, Byzantine Greek, Comparative Philology, Papyri, Greek Excavation and Archaeology.

The Classical Association of Scotland held a general meeting at Edinburgh on October 30. The Presidential Address on 'Old Saws and Modern Instances' was delivered by Dr. William Hamilton Fyfe, Principal of the University of Aberdeen. Mr. H. Strachan read a paper on 'The Position of Classics in the Secondary and Higher Grade Schools of Scotland in 1935.'

'CHANCE' IN THE LATIN VOCABULARY (EVENIRE, CADERE, ACCIDERE, CONTINGERE).

THE purpose of the following notes is to suggest the precise origin of certain Latin expressions for 'to happen' by examining their literal senses and discovering the particular spheres in which these literal senses could be used.

Note.—The principle that the de-
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velopment of the meanings of words can be understood in the majority of cases only by reference to the spheres of human activity in which the words have had technical applications was enunciated first by Bréal in his *Essai de Sémantique* (1897). Since then it

has been restated by Meillet, Sperber and others (see the literature cited in Stolz-Schmalz, § 24).

I. *EVENIRE*.—This word is easily explained from its use in reference to lots coming out of a *sitella*. The best illustration, amounting almost to proof, is to be found in the *Casina* of Plautus, where we have the word used at once in its literal and metaphorical senses. At line 341 Lysidamus announces that he will cast lots to decide whether Olympio or Chalinus is to marry Casina:

at ego sic agam :
coniciam sortes in sitellam et sortiari
tibi (sc. Olympioni) et Chalino.

In 345 Olympio asks him

quid si sors aliter quam voles evenierit?

Then in 376

LV. postremo <si> illuc quod volumus
eveniet, gaudebimus,

and in 382 f.

OL. quod bonum atque fortunatum sit mihi—
CHA. magnum malum—

OL. tibi quidem edepol, credo, eveniet;

and in 389 f.

OL. taceo; deos quaeso—CHA. ut quidem
tu hodie canem et furcam feras.

OL. mihi ut sortito eveniat—CHA. ut . . .

Elsewhere the word in connexion with *sors* is used especially of the allotting of *provinciae* etc. to magistrates, e.g. *sors ut dictatorem diceret Quintio evenit*, Liv. 4, 26, 11; *ut comitiis praeeset M. Duilio sorte evenit*, id. 3, 64, 4; cf. (with *sorte*) 2, 8, 6; and the *provincia* is often subject, e.g. *provincia ea Bruto, Samnium Camillo evenit*, id. 8, 29, 6; cf. 26, 22, 1; 30, 1, 3; 28, 45, 9; 32, 8, 2.

The history of *evenire* is illustrated by, and runs parallel to, that of two other words which have occurred in my quotations above, viz.

(a) *sors* itself, which from meaning 'lot' comes to mean 'fate', from the same use of lots in prophecy;

(b) *conicio*, which derives its sense of 'conjecturing', 'guessing', from that of 'foretelling the future', in phrases like *conicere somnium*, *conicere signa* etc., and in *conictor* = *ὀνειροκρίτης*. This sense is common especially in old Latin, but also later (materials in the *Thesaurus*), and is derived from *conicere sortes*, Plautus *Cas.* 342 (quoted above), 386;

Cic. Verr. 2, 127; *Lig.* 21 (cf. Meillet and Ernout's Dictionary s.v.). A tragic fragment in *Cic. de Div.* 1, 42 uses *coniectura* and *sortes* together of dreams:

tum coniecturam postulat pacem petens,
ut se edoceret obsecrans Apollinem,
quo sese vertant tantae sortes somnium.

συμβάλλω is used in the same way of interpreting omens, among them dreams, and may have the same history as *conicere*.

The use of lots to discover the future thus proves to be what Sperber calls an 'Energiezentrum', that is an activity attended by so much emotion that it is a 'point of departure' (Ausgangspunkt) for a group of changes.

2. *CADERE* (and *CASUS*).—Thurneysen in the *Thesaurus* (s.v. *cado*) suggests that this use of *cado* and *casus* is derived from the throwing of dice, quoting Ter. *Ad.* 740

si illud quod maxime opus est iactu non cadit,
illud quod cecidit forte, id arte ut corrigas.

This origin is made more precise and more likely if we connect it with the throwing of dice to discover the future, a form of divination common in Greece (Ehrenberg in Pauly-Wissowa, s.v. *Losung*) and also found in England (see e.g. *New Eng. Dict.* s.vv. *die*, *lot*), less frequent in Italy, but existing there. Suetonius *Tib.* 14: (*Tiberius*) *cum Illyricum petens iuxta Patavium adisset Geryonis oraculum, sorte tracta, qua monebatur ut de consultationibus in Aponi fontem talos iaceret, evenit ut summum numerum iacti ab eo ostenderent; hodieque visuntur hi tali.*

The same belief in the prophetic powers of dice must be at the back of the custom of expressing a wish when casting them, as in Plaut, *As.* 904-5:

ARG. iace pater, talos, ut porro nos iaciamus.
DE. maxime;
te, Philaenium, mihi atque uxoris mortem

(sc. *opto*, as Gray says); Demaenetus hopes for the best when the throw is a *iactus Venerius*. Further Ehrenberg suggests that 'Astragalmantik' was common in prehistoric times (col. 1458). Indeed it is probable that it was commoner even in historic times than our records show, for the derivation of the Romance words *dé*, *dado* etc. from *datum* makes it plain that it must have been common again in late Latin times.

This derivation is also an excellent illustration of the plausibility of connecting *cadere* etc. with this special use of dice, for 'it is inferred that in late pop. L., *datum* was taken in the sense "that which is given or decreed" (sc. by lot or fortune) and was so applied to the dice by which this was determined' (*New Eng. Dict. s.v. die*). The Latin use is illustrated by the well-known use of *πίπτω*, if indeed it is not influenced by it.

3. ACCIDERE.—*Accidere* cannot be taken to have the same origin as *cadere*, for (1) it is not used of dice, (2) the prefix would cause a difficulty, (3) it is used almost always of misfortune, whereas *cadere* is used equally of good and bad fortune. Physically it is regularly used of objects falling from above, falling down upon something, and this literal meaning explains the nuances of unexpectedness and unpleasantness in the figurative sense. A further suggestion will be made after consideration of *contingere*.

4. CONTINGERE.—The origin of *contingit* = 'it happens' cannot be a matter of certainty because the use was fully developed in times older than our records. However I think a reasonable conjecture may be hazarded.

As the school-books tell us, *contingere* is regularly used of good fortune. It is used more particularly of the realization of one's wishes or prayers, or success in one's endeavours, the difference between which is one of method, not result. This applies especially to Plautus and Terence. Thus, in Plautus,

Asin. 720

opta id quod ut contingat tibi vis ;

Cist. 497

di me perdant : : quodcumque optes, tibi velim contingere ;

Poen. 1271

tandem huic cupitum contigit (when Hanno has found his daughter) ;

Rud. 1176

volup est quom istuc ex pietate vostra vobis contigit (again in a recognition scene) ;

and in Terence

Andr. 696

hanc mihi expetivi ; contigit ;

Haut. 324

velle te id quod non potest contingere ;

Phorm. 845

ut haec quae contigerint sciat.

This sense of 'success' rather than the vaguer one of 'chance' will give a pointer to the origin of the use. If we now examine the physical senses of *contingere* we shall find only one which could give rise to the idea of 'success'. This is one which in many languages has been used in the same way, namely that of 'hitting a mark'. This use appears in (quotations from the *The-saurus*)—

Virg. Aen. 5,509

avem contingere ferro

Ov. Met. 8,351

da mihi quod petitur certo contingere telo

Val. Fl. 3,587

quem (sc. leonem) contigit improba Mauri | lancea

Dict. 3, 18

eius columbae contingendae certamen maximum.

If the genitive in the example from *Val. Fl.* were replaced by a dative, a case simple enough to imagine, we should have a construction and sense approximating very closely to those of (e.g.) *istuc vobis contigit*, which is the basic type of the examples quoted from comedy.

Different stages in the development of the meaning of *contingo* are illustrated by the history of similar words in three other languages :

(1) *τυγχάνω*, which, beginning from the common meaning of 'hitting a mark', is used by Homer of success in

ξ 230-1 εὐνάκις ἀνδράσιν ἀρετὰ καὶ ὠκυπέτοισι νέεσσι
ἀνδρας ἐπ' ἀλλοδαπούς, καὶ μοι μάλ' ἀτύχ' ἔχον
πολλά,

and A 684

γεγῆθαι δὲ φρένα Νηλεΐς,
οὐνεκά μοι τύχε πολλά νέψ' ἐπολέμουνε κύντι.

After Homer it is used in a neutral or bad sense ; see L. and S.

(2) English 'hit', which gives a very good parallel in examples quoted by *New Eng. Dict.* under II 2, 'intr. To attain the object aimed at ; to succeed ; to come off as intended. obs. or dial. ME.', e.g. from Shakespeare,

M. of V. 3 2 270.

Have all his ventures failed ?

What, not one hit ?

All's Well 2 1 146

Oft expectation fails, . . .

And oft it hits where hope is coldest.

(3) In German similar metaphors are very common ; see for example those

quoted by Sperber, *Einführung in die Bedeutungslehre*, p. 86, especially in *Schwarze treffen, and Zweck*.

Contingere is occasionally used of misfortune. The only early example is the line quoted from Ennius by Nonius,

Contingere evenire. . . Ennius Tyeste,
quam mihi maximum hodie hic contigerit
malum (Trag. 308 R.),

where the rare use is probably due to Ennius' original, the Attic tragedians especially using τυγχάνω in a similar way. There is a close parallel in Eur. *Hec.* 628,

(κεῖνος δὲ βούρετος.)
ὅτ' κατ' ἡμᾶρ τυγχάνει μὴδὲν κακόν,

where the emphatic κακόν at the end of the line is curiously like the *malum* of the Latin.

The possibility that this sense of *contingere* is drawn from the military sphere suggests a similar particularization in the case of *accidere*, i.e. that

accidit = 'it happens' comes particularly from the application of *accidere* to missiles striking their mark; cf. Caes. *b.g.* III 14 *ut neque ex inferiore loco satis commode tela adici possent, et missa ab Gallis gravius acciderent*; III 21 *telaque (hostium) ex loco superiore missa non frustra acciderent*. *Accidit* is thus used of ill luck, from the point of view of the victim, just as *contingit* is used of good luck, from the point of view of the thrower. Some support for this interpretation is provided by Plaut. *Pseud.* 681-2

bene ubi quod scimus consilium accidisse,
hominem catum
eum esse declaramus,

where *accidisse* is used as *contigisse* normally is, and the *Thesaurus* explains *consilium accidisse* by 'i. quasi telum ad scopum pervenisse'.

G. P. SHIPP.

University of Sydney.

CRETAE OAXEM.

pars Scythiam et rapidum Cretae ueniemus
Oaxem.—VIRG. *Ecl.* I. 66.

THERE are encouraging signs¹ that old orthodoxies are ceasing to prevent modern literary theory from being applied to classical poetry.

Virgil is an 'integrating' poet, like Coleridge.² He fuses literary and other reminiscences; and he is evocative at the deeper levels of the reader's unconscious mind, awaking memories, individual or collective, which belong rather to 'the obscure situation behind the poem'³ than to rational thought.⁴

¹ The latest are in a note of Mr. L. P. Wilkinson, *C.R.* L, 1936, 120-121, on Virg. *Ecl.* VII. 53-59; on the end of that passage cf. W. F. J. Knight, *Virgil's Troy*, Oxford, 1932, 71-74, citing H. R. Fairclough, *C.P.* XXV, 1930, 37-46. See now also K. Büchner, *Beobachtungen über Vers und Gedankengang bei Lukrez*, Berlin, 1936, especially ch. I.

² Cf. E. K. Rand, *The Magical Art of Virgil*, Cambridge, Massachusetts, 1930, *passim*; Knight, *C.Q.* XXVI, 1932, 178-179; *C.W.* XXVI, 1933, 201-203; *ibid.* XXVIII, 1935, 145-148; *ibid.* XXIX, 1936, 121-122; *C.R.* XLVIII, 1934, 124-125.

³ I owe the phrase to Mr. C. Day Lewis.

⁴ Virgil is not a typical Augustan poet. The others were on the whole more conscious and rational, though, with enough space, it could be shown that they were sometimes like him. It is clear from Mlle. A.-M. Guillemin's able work

A good example of integration is the mysterious name *Oaxes* in the first *Eclogue*.

The difficulties are fully explained by the commentators.⁵ For *Oaxem* are also read *Oaxen*, *Oaxim*, *Eaxim*. But no such river is sufficiently attested.⁶

L'originalité de Virgile, Paris, 1931, that Virgil's method was misunderstood in antiquity; cf. the complaint of M. Agrippa (Donatus, *Vit. Verg.* p. 10 Brummer) that Virgil was 'nouae cacozelae repertorem non tumidae nec exilis sed ex communibus uerbis atque ideo latentis'; cf. Quintilian's explanation (VIII. 3. 56) 'κακόηλον, id est mala adfectatio, per omne dicendi genus peccat: nam et tumida et pusilla et praedulcia et abundantia et arcessita et exsultantia sub idem nomen cadunt. denique cacozelon uocatur quidquid est ultra uirtutem, quotiens ingenium iudicio caret et specie boni fallitur, omnium in eloquentia uitiorum pessimum'. Misunderstandings of Mr. Ezra Pound and Mr. T. S. Eliot, also integrating poets, have been in some ways similar; I have a comparison in preparation.

⁵ For the statement of the difficulties I follow C. G. Heyne, *P. Vergilius Maro* . . . London, 1821, vol. I, 29 (the second page so numbered), on Virg. *Ecl.* I. 66.

⁶ Vibius Sequester mentions such a river in Crete, but he may depend on Virgil. Heyne thinks it anyhow strange that a shepherd should mention so obscure a river, especially in Crete, after references to much more remote places. Cf. Conington *ad loc.*

There was a city Oxus in Crete,¹ but it is never spelt *Oaxus*. However, *Oeaxis* is an adjective applied to Crete.² An alternative, tried in antiquity, has been to read *cretae rapidum* . . . *Oaxim*, interpreted as an unknown river in Scythia or Mesopotamia which 'swept down chalk'.³

I am convinced that Virgil wrote *rapidum cretae uenimus Oaxem* without being clear that Oaxes was not the name of a river. He remembered the city Oxus, Oeaxis, the adjective applied to Crete, the Asiatic rivers Oxus and Araxes, and probably two others, the Orontes and Jaxartes, as well.⁴ *Oaxem* suggested *rapidum*, *uenimus*, and also *cretae*; then *rapidum*, and also memories of the Oxus, suggested *cretae*, at the same or at a different time.⁵ Thinking chiefly of sound, Virgil himself was not

sure whether he meant *cretae* or *cretae*; but *cretae* is nearer to his real thought.⁶

Enough is known of Virgil's mind to make this explanation exceedingly likely.⁷ It is made more likely still by parallels in Coleridge, especially the origin of 'Mount Abora' in *Kubla Khan*.⁸ In Bruce's work on Abyssinia, which Coleridge read, the river Abola is mentioned fifteen times in nine pages; next occur 'the Mountains of the Moon', and 'Astaboras', a place identified by Coleridge after Pliny with Atbara. Coleridge was further influenced by the 'Ethiopian Mount Amara', of which he read in Milton and Purchas. 'Mount Abora' resulted⁹—a very close parallel to *Oaxem*.

W. F. J. KNIGHT.

University College of the South West
of England, Exeter.

¹ It is thought to be the Axos of Hdt. IV. 154.

² Apoll. Rhod. I. 1131.

³ Heyne cites Q. Curt. VII. 10, who says that a river Oxus carried down mud; but he thinks the construction of *rapidum* with *cretae* harsh. He tends to favour the ancient emendation *Araxem*, citing Claud. B. Gild. 31, where MSS. fluctuate between *Oaxem* and *Araxem*, and Theocr. XVI. 99-100, where the mention of Scythia and Babylonia as typically distant places would have affected Virgil. Heyne decides that Virgil should be forgiven, though he will not defend him; that Virgil may have been using a lost poem; and that his error shows from what an unpromising start he developed his mature poetry. Heyne quaintly ends by asking how the shepherds could have reached Britain or Crete with their flocks.

⁴ Such fusions in the minds of writers are not unlike the confusions of copyists; cf. Wolf-Hartmuth Friedrich, *Untersuchungen zu Senecas dramatischer Technik*, Borna-Leipzig, 1933, *passim*, and W. Empson, *Seven Types of Ambiguity*, London, 1930, 102-109. 'Sermons in books. . .'

⁵ Cf. F.-X. M. J. Roiron, *Étude sur l'Imagination auditive de Virgile*, Paris, 1908, *passim*; J. van Gelder, *De Woordherhaling bij Catullus*, The Hague, 1934, *passim*.

⁶ A reason for supposing that *cretae* is nearer to Virgil's real thought is the observation made by Heyne and Conington that Crete is too near and familiar to be joined with remote, little known, lands. When Virgil first chose to add 'Oaxes', he probably considered it an Asiatic river, without clearly thinking of Crete. But it is doubtful whether poetic 'ambiguities' can be judged like this; though even in Virgil, according to the late Professor R. S. Conway, one meaning generally predominates over the others. The construction of *rapidum cretae* is quite satisfactory; Virgil elsewhere uses *rapidus* 'etymologically'.

⁷ Cf. *supra*, the first three notes.

⁸ John Livingston Lowes, *The Road to Xanadu*, London, 1933, *passim*, and especially 373-376; Rand (as cited in note 2 above) shows that Virgil's method is like the method of Coleridge as discovered by Lowes. Cf. my review of Rand, *C.W.* XXVIII, 145-148.

⁹ A 'portmanteau' name, accepted by a poet, becomes in a sense real to him, and can be used with other names, belonging to real people and places. *Kubla Khan* himself is historical; but *Xanadu* and *Abora* are fanciful. The parallel meets the objection that a poet would not combine real names with a 'portmanteau' name.

QUINTILIAN VI. III. 47 AND THE FABULA ATELLANA.

'ILLA obscura quae Atellani e more captant':—so the MSS., but some editors and literary historians accept the emendation *obscena*, thus sacrificing one scrap of our information about the *Atellanae*; that they were on occasion *obscenae* we could have guessed for ourselves, even without the evidence of the fragments

(e.g. Pomponius ap. Ribbeck II, 67-8, 99-100; Novius 20-1, or a title like his *Virgo praegnans*); but that *obscura*, or riddles, formed part of the fun would, if true, be more interesting.

Chapter iii deals with the power to excite laughter as part of the orator's equipment. In section 29 Quintilian

advises the orator, for the sake of his own dignity, to avoid the grotesque gestures of the mimes, the ribaldry of the stage, and finally obscenity, whether spoken or suggested. In section 35 he begins to discuss the various sources of jest—'quibus ex locis [risus] peti soleat'. In section 47 he repeats his warning (repetendum est) that not all possible sources of jest are suitable for the orator, and proceeds to give examples:—'in primis ex amphibolia neque illa obscura quae Atellani e more captant, nec qualia uulgo iactantur a uilissimo quoque, conuersa in maledictum fere ambiguitate; ne illa quidem quae Ciceroni aliquando sed non in agendo exciderunt' (as for instance his remark to the cook's son who was a candidate for office, 'ego quoque [coque] tibi fauebo')'. . . non quia excludenda sint omnino uerba duos sensus significantia, sed quia raro belle respondeant, nisi cum prorsus rebus ipsis adiuuantur.' Professor Butler (reading *obscena*) translates:—'above all *doubles entendres* and obscenity, such as is dear to the Atellan farce, are to be avoided. . . . I would translate (reading *obscura*):—'first, there are certain types of *double entendre* which must be shunned: for example such riddling jests as have always been popular with the Atellan players. . . . The following remarks deal with the employment of the *double entendre* in billingsgate, and finally with the comparatively mild pun of Cicero. These, then, are all examples of ἀμφιβολία, *ambiguitas*, the employment of *uerba duos sensus significantia*, and Quintilian's only objection to them is that the jest is purely verbal; the question of obscenity does not enter into the discussion at all.

The fragments of Pomponius and Novius throw little light on the nature of these *obscura*; but I believe that we have not far to look for examples. A favourite form of jest in Plautus consists in the utterance of a short, apparently unintelligible remark, followed immediately by its farcical explanation. Professor Fraenkel (*P. im P.*, pp. 38 ff.) discusses the type 'muscata meus pater; nil potest clam illum haberi' (*Merc.* 361). Especially interesting are those passages which are clearly shown by internal

evidence to be of Latin origin, such as *Capit.* 888:

at nunc Siculus non est; Boius est, boiam terit—

('But he's no Sicilian now; he's a Gaul—he's being galled, anyhow . . .—Nixon's translation). 'Das Ganze', Fraenkel observes, 'hat etwas vom γρίφος.' I have tried elsewhere to show that Plautus, in his task of adapting the New Comedy to his Roman audience, was largely influenced by the *Atellana*.

I do not agree with Professor Wight Duff (*Lit. Hist. of Rome from the Origins*, etc., p. 84) that the *obscura* are to be identified with the *tricae Atellanae*; these *tricae* (as our derivatives 'intrigue', 'extricate', etc., seem to indicate) were in all probability farcical complications in the plot; v. Schanz, *Röm. Lit.* I, 247, and compare such titles as *Maccus Virgo* (which suggests certain scenes in the *Casina* and *Handy Andy* rather than *Charley's Aunt*). There is the further point that, if *tricae* bore the exact sense required by Quintilian in this passage, he would no doubt have employed it here. But is *obscura* a natural word to employ in the required sense 'riddles'? To this question I would reply:—

(a) Quintilian appears to prefer *Latin* expressions here, in illustration and explanation of the general term ἀμφιβολία (which he presently defines as *ambiguitas*). Of the Latin terms for 'riddles' *ambages* seems both by etymology and in usage to involve the idea of *lengthy* utterance, *involved circumlocution*, and would therefore be quite inappropriate for the 'snappy' dialogue of farce. Gellius (XII. vi) says that *quidam ex nostris ueteribus* used *scirpi* in the sense of the Greek *aenigmata*. It would appear from Gellius' remarks that *scirpus* in this sense was both archaic and rare, and more likely to need explanation itself than to be used to explain a technical term.

(b) That *obscurus* can be used of 'puzzling utterance' scarcely needs demonstration. That it is not inconsistent with *brevity* is shown by Horace, *A.P.* 25-6 (*breuis esse laboro, obscurus fio*). My attention has been called to Horace, *Sat.* II. v. 58 (*obscura canendo*);

on looking the passage up I find that Bentley's note cites as a parallel case of *ridiculum* and *obscurum*, *facetum παρὰ προσδοκίαν*, the opening lines of Plautus' *Capituli*.

(c) I do not think it obligatory to cite any passage in which *obscura* is used by itself to denote 'riddles'; it is a general term, and the precise significance in the passage under discussion is made clear by the relative clause, *quae Atellani e more captant*.

In support of these remarks, and in illustration of the sense of *captare*, I would cite Quint. VIII. iii. 57:—'*corrupta oratio in uerbis maxime impro-*

priis, redundantibus, comprehensione obscura, compositione fracta, uocum similium aut ambiguarum puerili captatione consistit.' Here again Quintilian is attacking the vice of aiming at merely verbal effect; *vocum similium aut ambiguarum captatio* is all very well for children and *farceurs*, but it is beneath the dignity of the orator—unless it helps to illustrate his meaning, as for example Cicero's reply (to the question of Milo's prosecutor 'At what hour was Clodius killed?') *sero* (Quint. VI. iii. 49).

W. BEARE.

University of Bristol.

ODYSSEY IX 47 ff.

τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γηγώνευν
οἱ σφιν γέγονες ἦσαν . . .
ἤλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρῃ,
ἡέριου.

ON messages by shouting see Chapter XIV of A. J. H. Goodwin's *Communication has been established* (noticed in C.R. LI. 208):—

'In the dry air of South Africa a low cloud generally hangs in the valley at dawn leaving the hill-tops free, but forming a great sounding board from hill to hill across the valley beneath. At dawn the native will come out of his hut, and look across at the neighbouring hills. A mile or more away he sees a friend emerging from his hut. In a quiet, slow, resonant voice he starts a conversation. . . . From a third hill a ribald remark breaks in with a friendly jeer, and so the conversation expands. As the mist clears the carrying power of the voices grows thinner and thinner, but it is still possible to converse.'

'I was amazed at the speed with which a native army could concentrate on a point which was being attacked. . . . I asked a family to describe their actions if an invading army crossed the stream below. The man would arm. The woman said she would go at once to the other side of the hut, and, using the wall as a resonator, she would shout to the neighbours one word, long drawn out to give value to each vowel: 'Ba-nge-na' (They are invading). The cry would be taken up from hill to hill, adding only the native name of the point where the attack was expected. Within an hour every member of the tribe would be in arms. . . . rallying to war.'

Among other things, this passage gives point to ἡέριου, 'early in the day.'

E. HARRISON.

Trinity College, Cambridge.

DION. HAL. DE DINARCHO C. 7.

ἔστωσαν δὲ τινες ἐπιγραφόμενοι λόγοι ὡς ὄντες Δεινάρχου, πολλὴν ἔχοντες πρὸς τὰ Λυσιακὰ ὁμοιότητα. τοῖτων ὁ βουλόμενος ποιέσθαι τὴν διὰ γυναικῶν πρῶτον μὲν τὴν ἰδιότητα τοῦ ἀνδρὸς ἐκείνου θεωρεῖται, ἔπειτ' ἐὰν μὲν ἀρετὴν τε καὶ χάριν τοῖς λόγοις ἐπανθοῦσαν ἴδῃ καὶ

τὴν τῶν ὀνομάτων ἐκλογὴν ἐνοῦσαν καὶ τὸ μὴδὲν ἄψυχον εἶναι τῶν λεγομένων, θαρρῶν λεγέτω τοῦτους Λυσίου. ἐὰν δὲ μήτε <τὸ> χάρις ὁμοιον εὐρίσκη μήτε τὸ πιθανόν καὶ τὸ τῶν ὀνομάτων ἀκριβὲς μήτε <τὸ> τῆς ἀληθείας ἀπτόμενον, ἐν τοῖς Δεινάρχου λόγοις αὐτοὺς ἑάτω.

ἀρετὴν F, edd. omn. ἐνάργειαν coniectit
Radermacher in app. crit.

IN this context ἀρετὴν is open to two grave objections: (1) Dionysius is accustomed to criticize in terms of ἀρετὰ, of which χάρις is one (for examples of χάρις as a technical term see Geigenmüller, *Quaest. Dionys.* p. 49); clearly, therefore, a specific ἀρετὴ is required; (2) it is the only word which disturbs the exact balance between this sentence and that which follows, in which <τὸ> χάρις refers back to χάριν, τὸ τῶν ὀνομάτων ἀκριβὲς τοῦ τῶν ὀνομάτων ἐκλογὴν, and <τὸ> τῆς ἀληθείας ἀπτόμενον τοῦ μὴδὲν ἄψυχον εἶναι τῶν λεγομένων. Our specific virtue, therefore, will be allied to τὸ πιθανόν; this renders Radermacher's tentative ἐνάργειαν extremely unlikely.

I suggest that the correct reading is ἀφροδίτην, 'beauty', 'charm', which is found together with πειθῶ in *De Lys.* c. 18, where D. is speaking of the persuasive charm of the Lysian narrative; so in Lucian xxiv, 11, the word means 'persuasiveness'. Moreover, in *De Lys.* c. 11, a chapter which bears the closest possible resemblance in subject-matter to the present passage, D. writes: ἐὰν δὲ μηδεμίαν ἡδονὴν μὴδὲ ἀφροδίτην ὁ τῆς λέξεως χαρακτήρ ἔχῃ, δυσωπῶ καὶ ὑποπτεύω μήποτ' οὐ Λυσίου ὁ λόγος κ.τ.λ. For the combination of ἀφροδίτη with χάρις note the words κεχαρισμένος καὶ ἐπαφροδίτως at the end of this same chapter of the *De Lysia*; also Eunapius, *Vitae*, p. 458 (Boissonade): ὅτε γὰρ εἰς ἀφροδίτην αὐτοῦ καὶ χάριν τὰ λεγόμενα βέβαιαται: and the corresponding *gratia et uenere* of Quintilian iv, 2, 116, and vi, 3, 18. ἀφροδίτη as a technical term also occurs in the *De Comp. Verb.* c. 3.

I suspect that ἀρετὴν was originally a suprascript gloss intended to inform the reader that ἀφροδίτην here was not the goddess but a virtue of style.

S. F. BONNER.

University of Liverpool.

REVIEWS

THE HOMERIC HYMN TO APOLLO.

Engelbert DRERUP: *Der homerische Apollonhymnos, eine methodologische Studie*. (From *Mnemosyne*, Series III, Vol. V, pp. 81-134.) Leyden: Brill, 1937. Paper.

PROFESSOR DRERUP holds—and his piquant historical survey bears him out—that Homeric criticism since Wolf has been too much mixed up with a *priori* theories of origin. Hence he is in full sympathy with Dornseiff's protest against the resulting analytical ('knife-in-hand') subjectivism (mis-called rationalism, yielding no certain results), with its 'vivisection of Homer', and its fanciful production of '*homunculi*' from Urhesiod to Urmarcus. But Dornseiff, like most of his opponents, has failed to distinguish genuine criticism from subjective theories of the birth and growth of the poems. If the Wolfian 'house of cards' has tumbled, the result should be, not a Dornseiffian reaction against criticism (crystallized in Dornseiff's assertion that *Apoll.* is an organic unity), but a return to the methods of Ruhnken (supplemented by 'Kompositionskritik'), who divided *Apoll.* into two hymns not for subjective reasons but simply because of the objective evidence, internal and external.

Drerup treats the external testimonies with invigorating common-sense. Thus (*pace* Jacoby and Ruhnken) Thucydides III 104 means by *ἐπαινος* the praise of the Delian choir, and has therefore no bearing on the division of the hymn. Again, nothing definite is known of Cynaëthus; the traditional account is neither reliable nor even credible.

We are left with the internal evidence,

which, as analysed by Drerup, shows that *Apoll.* really consists of two hymns. The Delian hymn celebrates the birth of Apollo, and naturally ends with his reception into Olympus (186-206)—a description which echoes the opening lines. Quite apart from his arithmetical analysis of structure (which possibly leaves some room still for the dreaded subjectivism), Drerup makes out an excellent case for regarding 1-206 as a clearly-defined unity, worthy of Homer and perhaps dating from Homer's day (eighth century). The Pythian hymn (probably sixth century, though there are no certain indications of date) has a different theme—the founding of the oracle; less lyrical than the Delian, more imitatively Homeric, it displays a different poetic and religious spirit. Two hymns, each so different, so self-contained, can have been brought together only by an accident in the transmission and not by intelligent design on the part of a poet or redactor.

I can readily believe that 206 is a better stopping-place than Ruhnken's 178. But neither 207 nor 179 seems to me to resemble the *opening* of a Homeric hymn. Can it be that after all someone has worked over the transition between the two parts? The resurgence of this old question merely signifies that the ghost of Wilamowitz's 'Fortsetzer' has not quite been exorcized from my mind by this valiant and outspoken essay, which contains nothing that is untenable and much that is unanswerable.

J. TATE.

University of St. Andrews.

THE NEW TROY.

C. VELLAY: *Controverses autour de Troie*. Pp. 177: illustrations. (Collection d'Études Anciennes.) Paris: 'Les Belles Lettres', 1936. Paper, 40 fr. M. VELLAY pursues the theme of his *Nouveaux aspects de la question de Troie*. Adopting the views of Demetrius of Skepsis as retailed by Strabo, he holds

that Hissarlik, the scene of the excavations of Schliemann and Dörpfeld, is not the site of Homer's Troy. That lay 30 stades distant at a place known in Demetrius' day as *Ἰλίου κόμη*. This site has been variously located in the Simoeis valley and at the Bally Dagħ; there is little hope of determining it,

since, as Strabo (599), quoting Demetrius, assures us, οὐδὲν ἶχνος σφάζεται τῆς ἀρχαίας πόλεως. Further, as Troy was never rebuilt, the site remained uninhabited—except, one would suppose, by the Ilions of the κόμη.

But the ruins of Hissarlik are a decided inconvenience; the Troad could hardly have supported simultaneously two places of the size suggested by the walls of Hissarlik vi, and yet these, according to M. Vellay, are far too small to have contained the city of Priam. There is only one remedy, and that is to deny that the ruins are those of a settlement. Captain Bötticher in the eighties declared them to be a vast crematorium, and this view is resuscitated and developed by M. Vellay, relying on the local knowledge of Herr Seyk, Dörpfeld's surveyor in the excavations of 1893-4. To the latter we owe the identification of Hissarlik with the pyre and burial-mound of the Achaeans described in *Il.* VII, the wall being the termination of that which they built to protect their ships. That the common tomb was erected not on the plain but on a height M. Vellay surprisingly deduces from *Il.* VII. 336-7, where he translates ἐκ πεδίου by 'hors de la plaine'. Quite apart from the fact (denied by M. Vellay) that Homer limits the armistice to 36 hours, one would have thought that no one who had set eyes on the ruins of Hissarlik or even looked at the published illustrations could fail to perceive the preposterous nature of this theory. The suggestion that this massive fortification with its carefully dressed stones could represent an emergency defence thrown up in hot haste by a desperate army is merely fantastic. It is odd too that the batter—what survives is but the substructure for the vertical part of the wall—though it finds counterparts in contemporary Egypt, has no parallel in Greece in any period. On the literary side it is strange that Homer, besides misleading generations of scholars about the duration of the armistice, has nothing to say about the quarrying, conveying and dressing of the stone.

As M. Vellay relies greatly on what he regards as the tradition of antiquity

held by all save the inhabitants of Ilion, the view, that is, of Demetrius and his faithful Strabo, it is necessary to examine his treatment of the texts. Hellanicus, says Strabo, χαρίζομενος τοῖς Ἰλίουσιν . . . συνηγορεῖ τὸ τὴν αὐτὴν εἶναι πόλιν τὴν νῦν τῇ τότε. This statement seems to run counter to M. Vellay's contention; on his view however it is not to be taken seriously. It cannot, he thinks, come from the historian's *Τρωϊκά*; much more probably it is 'une sorte d'adhésion de courtoisie, exprimée verbalement par l'historien au cours de quelque visite à Ilion' and due to 'la servilité, ou, tout au moins, la faiblesse de son caractère', which led him to conceal the truth and his genuine opinion (pp. 25-6). When in the *Τρωϊκά* (Jacoby *FGH.* fr. 26a) he says that Apollo and Poseidon built λαῖνον τεῖχος ἐν Ἰλῷ ἐπ' ἀκροτάτῳ τῶν κολωνῶν, ὃ τι νῦν Πέργαμος καλεῖται, it is the 'village of the Ilions' that he has in view. M. Vellay supports this opinion from Herod. VII. 43, where we learn that Xerxes ἐς τὸ Πριάμου Πέργαμον ἀνέβη, ἡμερον ἔχων θεήσασθαι. 'Ayant à parler plusieurs fois', proceeds M. Vellay (p. 101), 'de l'Ilion de son temps (Hissarlik), Hérodote n'emploie jamais, pour la désigner, le nom de Pergame'. This is true; but of the seven mentions of Ilion in Herodotus all but one refer to the city of the epic, and we thus have it from M. Vellay himself that Paris brought Helen to Hissarlik. The seventh passage (*Il.* 10) does refer to the Ilion of Herodotus' own day, thus proving that for him as for Hellanicus the sites were identical; and the citadel, Πριάμου Πέργαμον, is mentioned in one passage only because there alone it is relevant to the narrative.

To demonstrate the complete desolation of Troy in the historic period M. Vellay adduces the statement of Lycurgus (c. *Leocr.* 62) that since its destruction by the Greeks Troy τὸν αἰῶνα ἀοίκητός ἐστι. The treatment in Diodorus and Strabo of a contemporary site enables us to examine the real value of such assertions in ancient authors. Mycenae was destroyed by the Argives in 468, and Diodorus (xi. 65) concludes his account of the affair with

the words *διέμεινεν ἀοίκητος μέχρι τῶν καθ' ἡμᾶς χρόνων*. Strabo (372) goes further: [*Μυκῆναι*] *κατεσκάφησαν ὑπ' Ἀργείων ὥστε νῦν μηδ' ἔχνος εὐρίσκεισθαι τῆς Μυκηναίων πόλεως*. Yet in the third century a flourishing Hellenistic settlement arose on the site; the walls were repaired and a theatre and gymnasium built (*BSA*. XXV. pp. 422 ff.). Further, Pausanias found the Acropolis indeed uninhabited, as it may have been since the days of Sulla, but saw, as no one who passed that way could help seeing, the Lion Gate and the wall.

Since the prose authors are found to be from M. Vellay's point of view broken reeds, it seems unnecessary to examine in detail the evidence of the poets. For the benefit of those who think that these conventional exercises have evidential value we may add to the testimony of *Anth. Pal.* IX. 62 that of 103 and 104, which is on the other side and appears to have been overlooked. As for the famous passage in Lucan, we

may adduce against that poet, who would not have allowed a good piece of rhetoric to be spoiled by undue regard for facts, the words of Ovid, who, as M. Vellay points out, is almost certainly speaking from autopsy:

nunc humilis veteres tantummodo Troia ruinas
et pro divitiis tumulos ostendit avorum.

(*Met.* XV. 424-5.)

What, ruins? Though *οὐδὲν ἔχνος σάζεται*?

Finally, M. Vellay relies on the evidence of the Empress Eudocia, who visited the site in the eleventh century and found it uninhabited. It is true that in Christian times Iliou gave its name to a bishopric which receives an occasional mention, but we are told of no single fact respecting it nor of any visit after that of Julian the Apostate; nor is there any archaeological evidence of inhabitation later than the fourth century A.D. Eudocia presumably found the site in the same condition as Schliemann did.

H. L. LORIMER.

Somerville College, Oxford.

AN ITALIAN ANTHOLOGY OF GREEK LYRIC POETRY.

Bruno LAVAGNINI: *Aglaia*. Nuova Antologia della Lirica Greca da Callino a Bacchilide. Pp. xvi + 330; five half-tone plates. Turin: Paravia, 1937. Paper, L. 14.50.

THIS book, dedicated to the University of Athens in honour of its Centenary, is essentially a third edition of Sig. Lavagnini's *Nuova Antologia della Lirica Greca* (Turin, 1931), the second edition of which (under the title *Nuova Antologia dei Frammenti della Lirica Greca*—Paravia, 1932) was reviewed by Mr. C. M. Bowra in *C.R.* XLVII (1933), p. 125. The differences between *Aglaia* and the edition of 1932 are numerous, and require a somewhat longer notice than the practice of *C.R.* usually allows to new editions of works which have already been reviewed.

The first change is in the format. The size of the page has been much reduced and there has been a change for the worse in the paper, so that the book, though more convenient to handle, is not the joy to read that its predecessor is. Secondly, the content

has been increased by the addition of Pindar's First and Second Olympians and the Third and Fifth of Bacchylides' Epinicians. Thirdly, the appendices have been omitted; though much of the material, especially on points of history and interpretation, has been transferred to the commentary. The commentary has been largely revised (considerable use being made of Mr. Bowra's *Greek Lyric Poetry*), and much new material added. The text has been modified in a few places (chiefly in Sappho and Alcaeus), not always happily (e.g. the restoration of the unmetrical *μῆνα* in Sapph. xii. 8); and the commentary has not always been altered to correspond (e.g. the note on the metre of Anacr. xi). Some of the illustrations are from the author's own photographs of Olympia; the others are of works of art (Paeonius's Nike, the Delphi Charioteer, the stele of Hegeso). All are badly reproduced, and are inserted at irrelevant places.

Mr. Bowra has already praised the characteristic merits of Sig. Lavagnini's

scholarship, and the new elements in this book only make them more conspicuous. The notes on Pindar (and especially the introduction and the comments on *O.* 1. 106-108 and on *O.* 2. 39-49 and 94-97) make one hope that Sig. Lavagnini will now apply his great gifts of interpretation to the production of a complete commentary on Pindar. Specialists will also find much to interest them in the notes on Alcman's *Parthencion*; these have been completely recast to take account of the latest work of Bowra and van Groningen; and Lavagnini has added valuable (and, in my judgment, true) remarks on the functions of Agido and Hagesichora. He rightly calls attention to these new elements in his preface. The reviewer may be allowed to add the interesting parallels from modern Greek poetry adduced in a number of places (e.g. on Sapph. xvi) among the merits of the new edition.

The low price of the book, added to its other excellences, makes it certain that it will have as ready a sale as its predecessors; and the following suggestions are offered in anticipation of a new edition. First, the arrangement of authors might well be made more nearly chronological. Second, Pindar might be omitted (even the first two Olympians are inadequate to represent him) and the space thus saved might be used to increase the selections from other authors. Third, the admittedly

late and un-Simonidean epigrams should be replaced by at least a selection from the Attic scolia. Fourth, the book might be made more independent of the appendices of the previous edition. Fifth, the notes on dialect and other unusual forms might be collected into introductory notes on the dialects of the various authors—and many of them could be omitted altogether (e.g. no one who has reached the stage of reading this book should need to be told that $\kappa\epsilon\nu = \acute{\alpha}\nu$). Sixth, the notes on metre might be made fuller—it is not much help to be told that the metre of Simonides's *Danae* 'è in prevalenza ionico', even with a reference to Wilamowitz; nor is it correct to describe the metre of Alcaeus v (Diehl 73) as 'esapodia logaedica cataletta'.

But none of these criticisms alters the fact that this is a first-class book for the student who wishes to obtain a general knowledge of the historical, intellectual and artistic background of the Lyric Age; and (pace Mr. Bowra's remarks on the impossibility of the task) the student who has a good knowledge of Latin and a working knowledge of French will be well advised to make the very small effort necessary (*experto crede*) to acquire enough Italian to read it.

J. A. DAVISON.

University of Manchester.

PLATO'S COSMOLOGY.

F. M. CORNFORD: *Plato's Cosmology*.

The *Timaeus* of Plato translated with a running commentary. Pp. xviii + 376. London: Kegan Paul, Trench, Trubner, 1937. Cloth, 16s.

THE space at my disposal forbids me to do much more than to express my hearty appreciation of this volume as an excellent piece of work, which will be found indispensable by serious students of Plato, and to call attention to some of its outstanding features. In the matter of text, Professor Cornford is in the main judicious, though some of us may perhaps think he pushes his anxiety to avoid hiatus to an undue extreme, as when he refuses at 41a 7 to

hear of Badham's substitution of $\theta\epsilon\acute{o}\iota$ $\acute{\alpha}\nu$ for $\theta\epsilon\acute{o}\iota$ $\theta\epsilon\acute{\alpha}\nu$, at the expense of having to alter the following $\acute{\alpha}$ (which Cicero seems not to have read) to $\tau\acute{\alpha}$ and making the grammatical construction intolerably harsh. On the other hand, he has excellent defences of some MS. readings which have been generally impugned (e.g. of $\sigma\acute{\omega}\zeta\epsilon\iota$ $\lambda\upsilon\acute{o}\mu\epsilon\nu\omicron\varsigma$ at 22d 6). The translation is very carefully done, and in many cases (though by no means in all) where earlier translators, including myself, are 'shent' for inaccuracies, Mr. Cornford seems to me to make out his case.

Of course the great interest of any new commentary on the *Timaeus* must

be in its handling of the metaphysical, astronomical and biological matter of the dialogue. Mr. Cornford's services in connection with all these topics are eminent; I believe they would have been more eminent still but for a prejudice that leads him to minimize to the utmost all points of contact between the 'pagan' Plato and Christianity. (Christian theologians, who should know their own business, have always recognized in Plato a much more real affinity with their own thought, and Mr. Cornford might be reminded that Nietzsche makes it his great complaint against Plato that Christianity is 'Platonism for the million'.) The three matters which, I should say, stand out as particularly prominent in Mr. Cornford's exposition are his treatment (1) of the 'psychogony' of 35a-b, (2) of the astronomy of the dialogue, (3) of the mathematical construction of the regular solids. The treatment of (1) and (3) seems to me wholly admirable, except that I still remain unconvinced by the defence of the *αὐ πέρι* of 35a 4, which, as should have been remarked, was apparently not in the text known to Cicero or that used by Sextus Empiricus. But I believe that Mr. Cornford is successful, where so many of us have failed, in his explanation of the three ingredients of which the *ψυχὴ* of the *οὐρανός* is constructed. It is quite the best exegesis of the text I have yet seen. As to (3) again I believe Mr. Cornford is in all probability right in holding that Plato's reason for constructing the faces of his solids in the particular way he employs rather than another is that the method can be steadily used to build up similar corpuscles of different sizes, and it seems to me a brilliant and happy suggestion that more than one subsequent passage which we have hitherto found obscure and ambiguous may be explained by supposing that there is a previously unrecognized reference to 'particles' of the same structure but different 'grade'. As to the astronomy, I still feel bound to have my reserves. Mr. Cornford (rightly in my opinion) finds a motion of the earth in the dialogue, but explains that this motion is a diurnal rotation in the plane of the equator in the opposite sense to the rotation of the 'circle of the Same'

(which affects the earth and all the other contents of the universe) and neutralizing its effects. This is really only a part of the author's more general theory that *all* the heavenly bodies, as *θεοί*, have 'proper' motions of their own, over and above the movements due to the cosmic *ψυχὴ*. This theory is worked out with great ingenuity, with special reference to the statements of the Platonic text, and made extremely attractive. Yet I own there is one central difficulty about it which, so far as I can see, is never met. The Sun, in particular, ought, on this theory, to have a third 'proper' motion of his own—but what is it? On the author's own showing, the Sun exhibits simply the 'diurnal' motion due to the 'circle of the Same', and the 'annual' motion in the ecliptic due to that of 'the Other'; what else is left to be set down to the initiation of the individual *ψυχὴ* of the Sun? Until that question is answered, I do not see how Mr. Cornford's account of the astronomy of Timaeus, with all its attractions, can be safely accepted. And I think there is still more room for doubt about his confident assertion that the astronomical doctrine of *Laws* 821-2, whatever it is, is geocentric, and his attempts to minimize the meaning of the statement of Theophrastus about Plato's 'late repentance'. Still, with all the grounds for reserve of which I have spoken, and in spite of the fact that the commentary on the astronomy of the dialogue involves a little heated personal polemic against myself, which does not always seem to me judicial in its tone, I hasten to repeat that I recognize that, but for the grave difficulty I have mentioned, Mr. Cornford makes out at least a strong case which will, no doubt, receive the attention it deserves. There are many other points of interest in this admirable book upon which I could wish to comment, but my space forbids me to do more than to commend it very heartily to all students of Plato, merely cautioning them that the incidental polemical strictures on 'Tr.' (myself) will, I think, at times turn out to be based on oversight or unintentional misconception.

A. E. TAYLOR.

University of Edinburgh.

MORE OF THE LOEB ARISTOTLE.

Aristotle, *Problems*, XXII-XXXVIII, with an English translation by W. S. HETT; *Rhetorica ad Alexandrum*, with an English translation by H. RACKHAM. Pp. vi+456. (Loeb Classical Library.) London: Heinemann, 1937. Cloth, 10s. (leather, 12s. 6d.).

THE quality of these two sections of the Loeb Aristotle differs as widely as the subjects with which the treatises deal. Mr. Rackham's part is the work of a scholar; the same cannot be said of Mr. Hett's.

Mr. Hett's translation of *Problems* I-XXI has already been criticized in this journal (C.R. L. 221). The present section presents the same characteristics. The translation is often inaccurate and sometimes unintelligible, and the translator has failed to take full advantage of work done by his predecessors.

The text professes to be that of the Teubner edition of 1922, but alterations are frequently made without indication; e.g., to give only two instances, at 933^a f. and *ib.* 38. The critical notes are unsatisfactory; emendations derived from various sources are frequently inserted without acknowledgment, e.g. on pp. 4, 8, 14, 28, 44, 48, 74, 138 (three times), 140, 174 (twice), 183, 200, 213, 216, 236, and are wrongly ascribed on pp. 114, 120, 125, 134, 150, 216. Further, there are not a few certain emendations which Mr. Hett should have adopted: e.g. 936^a31, οὐ κωλύει for οὐτω λύνει; 950^a13, ὁρῶν μὲν γὰρ ὁ λέων (from E.E. 1118^a18) for ὁ ὁρῶν; 954^b19, ἐπιπόλαια for παλαιά. At 937^a36 the Oxford translation suggests ἐπὶ τῷ σώματι ὄν as an obvious emendation of the meaningless ἐπεὶ τὸ σωματίον; Mr. Hett translates the emendation, but retains the MS reading. (The conclusion as to Mr. Hett's methods of translation is obvious.)

The following misprints may be noted: p. 4 (note) αἰτῶν; 934^b8 ὄσις; p. 245 Bussmaker. At 964^b9 (wrongly numbered 10) a whole line has been omitted from the text and translation.

Mr. Hett's work brings no credit to the Loeb series, and seems to indicate

a lack of editorial control. One cannot help feeling that the principle of the Budé Library, by which a second scholar is associated with the translator and is responsible for the revision of each volume, is a salutary one.

Turning to Mr. Rackham's *Rhetorica ad Alexandrum* we find an excellent introduction drawing the conclusion that it was written at the beginning of the third century B.C. 'by an author basing his work on that of Aristotle, whose classificatory method he adopts with modification, but keeping on the plane of practical utility.' Mr. Rackham rightly insists on the influence of Isocrates on the author. He states the arguments for and against the attribution to Anaximenes, but does not commit himself.

Mr. Rackham follows the practice of most of the Loeb translators of Aristotle in using as his basis the text of Bekker in the Berlin Aristotle, variants from which are indicated in the *apparatus criticus*, which is fuller than in most of the Loeb volumes. He would perhaps have done better to have used the Teubner text, which shows a considerable advance on that of Bekker, though it contains arbitrary alterations at 1421^b7 and 1432^b9 to make it suit Spengel's view that Anaximenes is the author. The critical notes indicate where the translator adopts a different text from that of Bekker and give the authority for the changes; the more interesting variants are recorded, but the readings of the different MSS are not distinguished.

Mr. Rackham has introduced some emendations of his own, but they mostly deal with small points and sometimes seem unnecessary; e.g. at 1426^b31 κατηγορη is probably correct, since throughout the Aristotelian corpus the third person singular without a subject, where τις might be expected, is not uncommon; and at 1427^a39 it seems unnecessary to alter ἐαυτῷ to σεαυτῷ in view of the frequent use, in Greek of all periods, of the third person reflexive in place of the second, and even of the first.

As regards the translation, Mr. Rack-

ham states that 'no attempt has been made to render it either as literal or as idiomatic as possible; it is designed to assist the reader of the Greek, and not to substitute an English book for it.' It is scholarly, accurate and easy to read, and reflects the style of the original.

The volume concludes with an *index nominum* and an *index rerum* to the *Problems*, and a Greek index to the *Rhetorica ad Alexandrum*. The last two are somewhat meagre.

EDWARD S. FORSTER.

University of Sheffield.

GREEK POEMS IN ENGLISH VERSE.

J. M. EDMONDS: *Some Greek Poems of Love and Beauty* translated into English verse. Pp. iv+69. Cambridge: University Press, 1937. Cloth, 3s. 6d.

H. H. CHAMBERLIN: *Last Flowers: a Translation of Moschus and Bion*. Pp. xv+81. Cambridge (Mass.): Harvard University Press (London: Milford), 1937. Cloth, \$2 or 8s. 6d.

OF the two volumes of translations before us one is concerned wholly and the other mainly with late Greek poetry.

Mr. Edmonds' little volume contains renderings of some hundred and twenty epigrams and lyrical fragments ranging from Sappho down to Paulus Silentiarius. Everyone would make a different selection, and there are not a few well-known epigrams which one misses, but, as the translator points out, the choice is his and not the reader's, and he has avoided poems of which versions by other hands have become a part of English literature. Most of the poems translated consist of only a few lines, the longest being the *Distaff* of Theocritus, which, incidentally, is charmingly rendered. Some of the poems chosen, indeed, seem almost too slight for translation; for example, the only fragment taken from Anacreon. Mr. Edmonds uses for each poem the metre which he regards as most suitable for the theme, and, when it suits him, he substitutes English for Greek names. He shows himself an ingenious versifier and displays considerable skill in seizing upon and bringing out the point of the epigram which he is translating; he sometimes even improves upon his original, as, for example, in his rendering of *A.P.* ix, 161:

Poring once o'er Hesiod
I heard my love the doorkatch raise;
I cast him down and cried 'Fore God!
Why read thy Works and waste my Days?'
Here the last line in the Greek reads simply:

ἔργα τί μοι παρέχεις, ὦ γέρον Ἡσίοδε;

The translations are preceded by an admirable sketch of Greek occasional poetry from the early beginnings down to the late Roman epoch, and there are excellent indices.

Mr. Chamberlin has already translated Theocritus in a volume published last year under the title of *Late Spring*. The present volume completes his version of the Greek bucolic poems by a translation of Moschus and Bion and of the Prologue of the *Leontium* of Hermesianax, probably an older contemporary of Theocritus, which is preserved by Athenaeus. The preface relates the little that is known of Moschus and Bion. Mr. Chamberlin takes the current view that Moschus was a younger contemporary of Aristarchus and comes earlier in date than Bion, in which case he cannot have written the *Elegy on the Death of Bion*, whose author Mr. Chamberlin called 'the Ausonian', since the poet implies that he is writing in Italy. Mr. Chamberlin does well to point out that Theocritus' successors in pastoral poetry lack the subtle delineation of character and the sense of humour and the 'perpetual modernity' which distinguish him. In the introductions to the various poems the translator gives an interesting account of his many predecessors, Italian, French and English.

The metre used is generally the rhyming couplet, usually with alternating rhymes and sometimes combined into stanzas; but the translator has sometimes found that the shorter poems will fit into a sonnet form.

Mr. Chamberlin's versions are scholarly and sensitive, and fully justify his claim that verse is a more satisfactory medium than prose for translating the Greek bucolic poets.

EDWARD S. FORSTER.

University of Sheffield.

MENANDER'S FEMALE CHARACTERS.

E. A. DUPARC: *Vrouwenfiguren in de Werken van Menander*. Pp. 183.

Purmerend: Muusses, 1937. Paper.

THIS book analyses all Menander's female characters, and to this end discusses all his plays whose stories are more or less known (that is, all in Jensen's edition plus *Theophroroumene* and *Plokion*), the four plays of Terence and five of Plautus derived from him, Lucian's *Dial. Meretricii*, and Alciphro. The discussion is lively and, in general, sensible, though there is much weak argument such as that Menander could not have created an 'inconsistent' character like Thais in the *Eunuchus*, who is mercenary in her loves, yet ready to help her sister; yet the method adopted is (it seems to me) false in three particulars. (1) The introduction contains generalizations on contemporary society and its effect on Menander which should have been reserved for the end; they are conventional, and some of them (for example, the quotation 'a play which dealt with the social life of Athens could take none but the courtesan for its heroine') are obviously, one would have thought, contradicted by almost everything that follows. (2) There is much discussion of plot in order to analyse characters that no longer exist, as Myrrine in *Heros* and in *Perikeiromene*, because the plays are only in part preserved, sometimes even of one who never existed, as the old foster-mother in *Perikeiromene*; the discussion is often interesting, though inevitably inconclusive, but the analysis is of nothing, based on the fallacy that we are dealing with real people instead of characters in a play, just as is the statement that Chrysis 'must have possessed some strong features to attract the notice of a man like Demeas.' (3) The same

fallacy occurs in a different form in the chapters on Terence and Plautus. Miss Duparc accepts fully Kuiper's ingenious reconstructions of the originals,¹ but forgets not only that these are unproven, but that, if they are right, we have not Menander's plays. We are not dealing with real persons, so that it matters little or nothing (for her purpose) that his characters are morally good, bad, or mixed (for example, that the social position and, therefore, according to her, the character of the heroine of Menander's *Eunuchos* was like that of Chrysis in the *Samia* rather than Thais in Terence); what matters is whether such good or bad persons are convincingly and sympathetically drawn, and the manner of the drawing, which we shall not know until the originals have been discovered, or unless Terence's plays are close and successful translations. In the same way the similarities of incident and circumstance between Lucian's dialogues and Menander throw light on the former, not on the latter. In the chapter on Alciphro Miss Duparc is wholly concerned with the historical value of the Glycera letters; and this confusion between historical and dramatic characters is well illustrated in the sentence: 'En Glycera, die achter de schermen Menander hielp bij zijn werk, wekt de herinnering aan de vrouwenfiguren' (as Pamphila in the *Eunuchus*), 'die in Menanders comedies hun rol zwiingend achter de schermen vervulden.' For these reasons I cannot think that this book, interesting as it is in many ways, fulfils the author's purpose.

A. W. GOMME.

University of Glasgow.

¹ See C.R. 1937, p. 72.

PLUTARCH'S ARATUS.

(1) W. H. PORTER: *Plutarch's Life of Aratus* with Introduction, Notes, and Appendix. Pp. cv+97; 1 plan. Dublin and Cork: Cork University Press (London: Longmans), 1937. Cloth, 5s.

(2) *Plutarchi Vitam Arati* edidit, prolegomenis commentarioque instruxit A. J. KOSTER. Pp. lxxxviii+144. Leiden: Brill, 1937. Paper, 6 guilders. COMING close on the heels of Theunissen, these two editions of Plutarch's

Aratus reflect a growing interest in third-century Greece; they also illustrate the difficulties confronting the editor who sets out to provide one of the most readable of the *Lives* with an introduction which will enable students in schools and colleges to approach it with some understanding of the historical background. Today the period is taking on a more definite shape: gradually the old problems are being solved: but there are, unfortunately, still enough left to make a simple exposition wellnigh an impossibility.

Mr Porter offers a critical edition based on Ziegler, but containing a number of older suggestions as well as some four or five emendations by himself and Professor Henry. Of these *αὐτὸν* for *αὐτοῦ* at 2, 2 and *παρὰ τὸ κρημνῶδες* (cf. Polyæn. 6, 5) for *πρὸς τ.κ.* at 18, 5 seem improvements; but at 7, 5 *ἀποπορευομένων* for *ἐπιπορευομένων* is unnecessary: the soldiers of the night watch hurry to the officer with the bell preparatory to being relieved. The notes seem very adequate on both language and subject-matter; and it is not the editor's fault that the historical introduction, after all reasonable compression, still occupies as much space as text and notes combined.

These introductory pages, which develop and often modify views previously put forward in *Hermathena*, cover Peloponnesian history from the time of Pyrrhus to Aratus's death. They provide a clear and in the main reliable version, not startlingly original, but as straightforward as the evidence allows and very fairly presented. Generally, too, the author is right; and this is a justification for indicating briefly a few of the places where, in the opinion of the present reviewer, he is wrong.

(1) In identifying Aratus's office of *strategos autokrator* with the *ἐξουσία ἀντιπρύθυνας* which he exercised at Sicyon and Corinth, he throws over the chronology of Plutarch in order to explain *στρατηγούντι* in Polyb. II, 52, 3; yet it is clear from Plutarch that the extraordinary appointment was a reply to the crisis created by the revolt of Corinth.

(2) If the battle of Sellasia was (as seems probable) in 222, the revolt of

Argos from Cleomenes can scarcely be before May 224, as this would leave a whole summer for the short Arcadian campaign which preceded Doson's election as *hegemon* of the Achaean League (Polyb. II, 54, 1-3). A recent scheme, which Mr Porter omits to consider (Treves modifying Frank, *Athenaeum*, 1935, 55), solves the difficulty of a revolt in the Achaean year 224-3 *μετὰ Τιμοξένου τοῦ στρατηγοῦ* by the sequence 'Timoxenus 225 May-autumn, Aratus (autokrator) 225 autumn-224 May, Timoxenus 224-3 etc.'; but this system, like Beloch's, fails to connect satisfactorily with the sequence beginning 'Timoxenus 221-0'. Tarn's theory that Timoxenus held a *de facto* command under Aratus still remains the likeliest solution.

(3) The most natural interpretation of Polyb. II, 43, 3 is that Aratus, when twenty years old (i.e. in 251), both freed Sicyon and attached it to the Achaean League; and the most natural point from which to calculate the entry of a city into the League is the actual date of that event. There is thus no reason to put back the freeing of Sicyon to May 252.

(4) A few minor points: Aratus's *Memoirs* did not end with the battle of Sellasia, nor is there any authority for suggesting that they were left unfinished.—The Aetolian seizure of Thessaliotis and Hestiaeotis after the death of Demetrius was, as Fine has shown, only temporary; this Mr Porter does not recognize.—And why is the execution of Aristomachus of Argos postponed without explanation until 223?

The author has some good criticism of Holleaux's treatment of the Messenian events of 215, though he underestimates the importance of Philip's fear of Aetolia; Philip's desire to dominate the Peloponnese may very well have been due in part to apprehension lest, left alone, it should become the centre of a new and inconvenient Social War. Finally, Mr Porter is, I think, the first historian to recognize the affinities between the methods of Cleomenes and those of modern fascism, and to analyse some of the reasons for this similarity.

Dr Koster's Latin edition is scarcely a serious contribution to the subject:

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in a curious bibliography, which contains Keller's *Antike Tierwelt* and Thyse's *Het vogeljaar*, but not, *inter alios*, Ferrabino, Fellmann, Dinsmoor, Nicolaus or Klatt, the author reveals the slender and inadequate basis of his edition. The text (Ziegler) has no critical apparatus; the notes contain such edifying comments as 'ἐνδεέστερον . . . περὶ τὸν λόγον ἐσπούδασε: *paene diximus nos audire praeceptorem huius saeculi discipulorum nimiae exercitationi*

imputantem. Nihil sub sole novum!'; the introduction, in addition to its historical prolegomena, which make no claim to originality, includes some twenty-five pages of 'appreciation', e.g. '*hic studium lectoris excitatur: quo haec omnia evadent?*' It is not clear either why such a book as this should have been published or for what public it is designed.

F. W. WALBANK.

University of Liverpool.

HARDER'S PLOTINUS.

Plotins Schriften übersetzt von Richard HARDER. Band V. Die Schriften 46-54 der chronologischen Reihenfolge. Im Anhang: *Porphyrus: Lebensbeschreibung Plotins*. Pp. vii + 202. Leipzig: Meiner, 1937. Paper, RM. 8 (bound, 9.50).

STUDENTS of Plotinus are aware of the merits of Harder's translation and will all be grateful for this new instalment. The fifth has appeared before the fourth, the translator confessing that, like a distinguished predecessor, he was frightened of the *Categories* and left them to the last. In Harder we may miss the lucidity of Bréhier and the felicity of our own MacKenna (a curious accident that one 'whose sole concern was for the thought' should have had so meticulous a stylist for his English translator!), but if a census were taken of the passages where MacKenna, Bréhier and Harder differ, there is no question where the honours for correctness would be found to lie. Still, even Harder sometimes lapses. Thus at I. 1. 12, 21 (Bréhier) he turns the whole passage τὸ δὲ πῶς κ.τ.λ. into a question, because he neglects the introductory τό ('we have already stated the manner of its coming to be'). At I. 1. 7, 7 he takes καὶ εἰ to mean 'and if' instead of 'even if' with disastrous results, and is apparently rendering τιμώτερα ἡμῖν by 'noch wertvolleres als wir es sind' (Ficino is right here; he generally is). At I. 1. 5, 17, ἡ μὲν δόξα κ.τ.λ., he takes τὸ τῆς λύπης with τὸ κακόν: the following words prove him wrong. At I. 1. 3, 23 ἐν τάξει τοῦ ὧς χρήται, 'ranking with the

instrument', is rendered by 'dem Gebrauchenden gleich', which appears to be a slip or misprint for 'dem zu Gebrauchenden gleich'. Just above, λέγω δὲ ἡ should, I believe, be λέγω δὲ ἡ, 'I mean, in so far as'.

Harder's translation contains no notes—we are promised some volumes of notes after the complete translation has appeared—and one cannot always be sure what he is rendering. In several places he is obviously inserting negatives, as at III. 2. 4, 11, III. 3. 5, 24, V. 3. 3, 33. The second of these passages runs συνείρεται μὲν οὖν καὶ τὰ τοιαῦτα τῶν ἔργων (sc. θεοῖς φίλα, I. 23), πεποιήται δὲ οὐ προνοία, 'all such right-doing, then, is linked to Providence' but it is not therefore performed by it; (MacK.). Harder's 'Taten die nicht von solcher Art sind' implies τὰ μὴ τοιαῦτα. This seems perverse. Bad actions, it is true, are not performed by Providence, but neither are good ones. If they were, there would be no place for free will, which Plotinus is anxious to save. Cp. I. 47 below. At III. 2. 18, 28 he appears to read πάντες ψυχῆς τινος ὄντες for παντὸς . . . ὄντος, a very probable correction, as a glance will show. At I. 8. 7, 7 it is hopeless to attempt to make sense of τὴν ὕλην . . . εἰ θεῶτο, as Harder indicates by a query. I believe that εἰ θεῶτο is the wreck of a marginal note ἐν Θεαιτήτῳ, giving the source of the quotation which follows. The puzzling passage at I. 8. 12, 2, ἀλλ' εἰ τοῦτο (sc. ἡ κακία), τὸ μὲν ἔχουσα ('having some good'), κ.τ.λ., is rendered by Harder 'dann könnte man das Böse nur in der Vermengung

beobachten und nicht ungemischt'. But *αἰσθησις* cannot be right. Plotinus perhaps wrote *διάθεσις*.

Harder's translation arranges the tracts in their chronological sequence, and for the proper understanding of Plotinus one should certainly read them in this order. But there is one drawback. The last writings of the great mystic are not his best. Age and illness seem to have robbed him of his

fire, and the last tract of all, despite its inspiring title, *Περὶ τοῦ πρώτου ἀγαθοῦ*, suggests rather the chilly resignation of a Marcus Aurelius than the mystic's faith in an ecstatic union with God.

Harder's book ends with a rendering of Porphyry's *Life of Plotinus*, surely one of the best biographies to be found in Greek.

J. H. SLEEMAN.

Royal Holloway College.

PARODY OF PRAYER.

Hermann KLEINKNECHT: *Die Gebetsparodie in der Antike* (Tübinger Beiträge zur Altertumswissenschaft, Heft 28). Pp. 220. Stuttgart and Berlin: Kohlhammer, 1937. Stiff paper, RM. 12.

THIS careful and scholarly treatise on an interesting subject, the parody of prayer in classical antiquity, is elaborated from a dissertation (1929) under the supervision of O. Weinreich of Tübingen. After a general introduction (pp. 1-9) the author devotes a short chapter (pp. 10-17) to Parody as a whole: finding among the ancients no uniform or complete definition of Parody, he takes as a basis P. Lehmann's definition (p. 14), too lengthy for quotation here. The main section of the book consists of examples of Prayer-parody quoted in full and discussed (pp. 18-204): they are arranged, for the most part, under authors, but even the separation into Greek and Roman Parody is not rigidly maintained. There is, e.g., an excursus (pp. 103-116) on the history of burlesque invocation of the Muse from Hipponax to Juvenal, and a discussion (pp. 116-122) on the Comic and Religion, in which Prayer-parody is defined as 'to speak of the god, or to treat of the divine, as if the god understood a joke'.

A great art like that of Aristophanes could reveal its distinctive manner in Parody, and the mock prayer was a regular feature of Comedy: appropriately, therefore, Aristophanes has the lion's share of the space (pp. 20-113, apart from some digressions). Lucian bulks large (pp. 137-157) as the successor of Attic Comedy and of Menippean Satire; and among the

Romans Plautus fills as many pages (147-177), dealing with (e.g.) parody of prayer at a triumph (facilitated by the customary *iocatio*) and of prayer to Neptune. Other examples are cited from about a score of authors from Ananias to Maximian.

The thesis is logically developed and well documented with references to modern literature (up-to-date, except that Hicks-Hill, *Greek Historical Inscriptions*, should be Tod, 1933), and with rich footnotes, e.g. p. 4, note 1, on parody of religious speech. To the four examples of Prayer-parody in modern times (p. 207, n., Shakespeare) may be added Burns's audacious *Address to the Deil* and satirical *Holy Willie's Prayer*. One may cavil at details, e.g. that *μὲν οὖν* in Menander fr. 217 (p. 126, n. 3) is an intentional echo of *Μῆνιν* (*ἄειδε, θεά*), and that this same fragment is spoken by a *ἐταῖρα* (p. 127): in Men. *Sam.* 94 *μὰ τὸν Ἀπὸν* (Sudhaus) is an unlikely conjecture (p. 174). The two citations of *ἥπιος* in Comedy may be supported by the adverb *ἥπιως* in Men. *Épîtrep.* 532.

A rather excessive parsimony of punctuation allows no periods to abbreviated words, with odd results at times: 'ap' is not Welsh, but merely for *apud*, 'su' is not Italian, but the common abbreviation *s.u.* The book is carefully printed,¹ the author's com-

¹ Among the corrections to be made are: p. 30 *Av.* 868 (not 668); p. 42 *ὠφελήθη* (not *-εθ-*); p. 58 n. 3 l. 4 two syllables omitted, *μόνους* MS. B; pp. 71, 125 Blepnyrus (not Blepnyrus); p. 80 *ἐνοσκεινᾶσθαι* (not *ἐνοσκεινᾶσθαι*); p. 102 *εἰμοῖσιν* (not *εἰμοῖσιν*); p. 174 *ἰνυαί* (not *ινυαί*); p. 175 *Capl.* 884 (not 804); p. 182 *sonari* (not *sonare*); p. 188 n. 3 delete *-que* in *humanarumque* (an error in

ments being reinforced by the device of spaced words and (in Latin quota-

Petronius, Bücheler-Heraeus, 1922), and therefore also 'Gemination von -que'; p. 190 *fortunae* (not *fortuna*); n. 3 delete comma after *rustice*; p. 194 *matre* (not *mater*).

tions) italicized letters. It is good that Kleinknecht promises a separate treatment elsewhere of certain phases of religious parody.

W. G. WADDELL.

University of Egypt, Cairo.

LATIN SCHOLARSHIP TO THE TIME OF VARRO.

Francesco DELLA CORTE: *La filologia latina dalle origini a Varrone*. Pp. viii + 165. Turin: Casanova, 1937. Paper, L. 20.

THE culmination of this learned treatise is in Varro, to whose linguistic and literary scholarship are devoted about 60 out of 160 pages in a tall-paged book. To explain Varro's position the plan chosen is to trace the progress made in the critical study of language and literature, first among Greek inquirers—the Sophists, Cynics, Stoics, Alexandrians and Pergamenes (Introduction, pp. 3-15)—and, then, among Latin adapters of Hellenic and Hellenistic learning. This pre-Varronian period is divided into two portions: Chapter I, on the second century B.C., including the stay of Crates at Rome and its effects, and Chapter II, on literary movements of the next century, represented by Stilo's interest in prose and by adherents of Asian, Rhodian, or Alexandrian standards. We have thus a survey of varied phases in scholarship and taste among Latin authors from before the Pergamene influence to a notable re-establishment of Alexandrianism in the neoteric poets, neo-Attic orators, and analogistic grammarians.

The author's preface explains the choice of *filologia* for his title rather than one implying a history of literary criticism. But the implications of his *filologia* are wide; they are not confined to the professed scholar. The earliest Latin poets were in a sense 'critici e filologi': and it is significant that the work which initiates Latin literature, Andronicus' translation of the *Odyssey*, is 'philological', as a labour of learning on a Greek text. So there come here within purview the Saturnian metre; Ennius, in so far as he touched on 'grammar'; the Scipionic Circle; Terence in his prologues; and Lucilius with his opponent Accius, who antici-

pated by about a century the encyclopaedic erudition of Varro. The immediately succeeding literary movements are ably characterized—the epigrammatists of the circle of Lutatius Catulus, probably under the inspiration of two Greek poets, Antipater of Sidon and Archias of Antioch (who brought as *xenia* the neat Hellenistic epigram to receive as an *antidoron* the not too acceptable task of writing epics on Roman exploits), and the importation of the syncretistic Rhodian spirit, which was the great innovation effected by Stilo after his visit to Rhodes in 100 B.C. The significance of a phase of Syrian culture about this time is also indicated, and the way in which the mime ousted the drama.

The appendix on the chronology of Varro's works is based on the studies by Ritschl in his *opuscula* and Dahlmann in Pauly-Wissowa. The author contends that only by determining, as nearly as possible, the order and dates of Varro's writings can his mental evolution be understood. He therefore subjects to re-examination the imperfect catalogue which Rufinus preserved for posterity from a letter by Jerome. That list, it is claimed with considerable plausibility, is 'eidographico-chronological', falling into five sections within which titles are usually given in the order of composition: (a) beginning with the *Antiquitates*, on erudition, history, philology, (b) bureaucratic and juridical works, (c) epitomes, (d) works of Varro's old age on philosophy and agriculture, and (e), purposely deferred to the end, earlier works which show Varro in less philosophic vein—his verses, satires, and orations. The indications supplied by the catalogue, if the author's thesis is sound, form a guide to epochs in Varro's activity and, above all, to the evolution of his thought. It is contended that this evolution has been lost sight of in

the grammatical tradition which has mistakenly imagined a figure static and monotonously uniform from youth to advanced age. In contrast therewith, the author's conclusion is to distinguish three periods—an earlier one, of the *De Antiquitate Litterarum* and the *Menippeae*, under the influence of Accius and the circle of Catulus; a second, under that of Stilo; and a final one, showing a conversion to Alexandrian grammar.

The elaborate, well-documented and closely printed notes show good judgement in the discussion of various theories. One wishes, therefore, all the more that there were fewer typo-

graphical errors: e.g. *contemptiore* (30), *obrectatores* (34), and *obrectatio* (87), *incrontro* (66), *Oepidus* (98), ἀποφθεμάτων (99), *decinazioni* (128), *urbarum* (158). P. 88, last line, αὐτοῦ gives wrong sense; p. 129, n. 1, *poetae* should be singular: p. 158, *di Paulo* misrepresents *quas ad Paulam scripsimus*. *Heantantimeroumenos* (34) is one of several distortions of Terence's title. To a useful index the addition of 'Lido' may be suggested, as quotations from Lydus, *De Magistratibus*, are discussed on pp. 155-156. Students of the *De Lingua Latina* will especially appreciate the work.

J. WIGHT DUFF.

Newcastle-upon-Tyne.

LATIN LITERATURE FOR ITALIAN CHILDREN.

Nicola TERZAGHI: (a) *Lineamenti di Storia della Letteratura Latina*. (b) *Mantissa: Letture Latine a Complemento della Storia Letteraria*. Pp. iv + 322 and 184. Turin: Paravia, 1937. Paper, L. 12 and L. 6.

THE author, whose longer history of Latin literature was reviewed in this periodical (L. 130) a year ago, has found it desirable to bring out a shorter work, better suited to the use of school-children. In doing so he has not so much epitomized as re-written on a smaller scale, and there is evidence that it has been a labour of love. It is not to be expected that a little manual of this sort should contain anything very new or profound; but one may expect of it, and the reader will certainly find here, a simple but lively style, adapted to hold the interest of a young student, and a leading idea around which the details are arranged so as to form a whole. As regards the former virtue, it may be said that the account of those who wrote in Latin from the earliest times down to Theodosius the Great never degenerates into a list and is not dry; it is brief, as it must be, but does not give the impression of being cramped for space. To do this in 313 moderate-sized pages (the rest is index and the print is not small) is a considerable achievement. Quotable passages, likely to be remembered for other purposes than passing examinations, are many; to give one

example, the student will learn that Apuleius cared little for realities, 'vivendo in una specie di continuo stato di grazia nel quale la fantasia domina sovrana' (p. 276). The second quality is perhaps more important. The dominant theme of the work is that the author does not deal with events dead and gone, but with an earlier stage of something very much alive, Latin speech and Latin culture. Of Cicero, for example, he says (p. 106), 'come scrittore ebbe ed avrà sempre il riconoscimento di coloro che non possono a meno di veder nella sua prosa il modello più perfetto e l'esempio più insigne di quanto può e "potè la lingua nostra"'; while his concluding paragraph (pp. 312-3) begins and ends thus: 'Così finisce la letteratura latina: finisce, ma non muore. . . . Così il latino, destinato a non morire, si propagò . . . tramandandosi come una forza vitale che unifica ancora gli uomini in ciò che essi hanno di più universalmente migliore, nel pensiero.'

It is a pity that certain errors are transmitted by so good a manual. Apart from matters of taste (the reviewer fails altogether to find in the infantile language of the Twelve Tables the evidence of previous development of prose postulated on p. 8) and of emphasis (it should be made clearer, p. 9, that the *ius Papirianum* was a relatively very late compilation), there are such things as the highly doubtful statement, made

without qualification on p. 70, that Valerius Soranus in his *Epoplides* dealt with 'misteri religiosi'; the crediting, or discrediting, of Sallust (p. 112) with the authorship of the silly invective against Cicero; the retention of the ancient fables about the madness of Lucretius (p. 125) and the episode on Gallus struck from the *Georgics* (p. 148), and of the nonsense about *Mida rex* in Persius' first satire (p. 220). On p. 227, while it may be true that the title of Petronius' work is uncertain, it is

quite sure that he never called it *satyricon*.

The *Mantissa* is a selection of extracts from authors not likely to be read entire in schools or not existing save in fragments. They range from the Praenestine fibula to St. Augustine. There is little to be said save that the idea, if not new, is good and the selection for the most part happy. A few passages are in a bad or antiquated text.

H. J. ROSE.

University of St. Andrews.

HORACE IN THIRTEEN LITERATURES.

Orazio nella letteratura mondiale. Pp. 253. (See C.R. LI. 95.) Rome: Istituto di Studi Romani, 1936. Paper, L. 20.

THIS volume contains lectures, delivered at Rome for the bimillennium of Horace by representatives of thirteen nations, on his influence on the literature of their countries. Taken together they form a most impressive testimony, and the shade of the poet, though surprised no doubt at the way he has often been treated by posterity, should be sensibly less bitten by the tooth of envy.

To some extent he has had parallel fortunes in the various Western European countries: eclipse in the Dark Ages, partly due to ecclesiastical disapproval; a medieval revival, especially in France, inaugurated by Alcuin, but then only as the moralist of the hexameter poems (Dante's '*Orazio satiro*'); a full revival at the Renaissance through Petrarch and the humanists; and a less merited vogue as a literary critic after 1670, due to Boileau and others. Generally the humanists began by translating, often in the same metres, which have become acclimatized in Germany, Scandinavia, Rumania and Spain. Then came topical adaptations; Ronsard appropriates *Exegi monumentum* to himself; Kochanowski adapts *Iam satis teris*, with the Vistula for the Tiber and Noah for Deucalion. Then we have freer imitations, in Latin or in the vernacular, like Marvell's Horatian Ode on Cromwell. But more important than these, and far more important than the hosts of 'reminiscences' adduced in this volume, are the poems and people

that breathe the Horatian spirit without direct reference; and here the English stand out. Mr. H. M. O. White justly cites Shirley's poem 'The glories of our blood and state', Collins' 'Ode to Evening' and Gray's 'Elegy', and mentions Herrick, Addison, and Thackeray as Horatian in spirit, as the French writer mentions Montaigne and Anatole France. However, even the eighteenth century produced only partial counterparts to him, and the true Horatian spirit has often been blinked by his devotees. *Integer vitae* is not such a serious poem as the first stanza pretends, but it is sung as a hymn at American and other Universities; *Beatus ille* has had an incredible popularity as a poem of romantic escape, while the dénouement about the usurer, its most Horatian trait, is conveniently ignored. Each man sees Horace through his own spectacles. The poet whose Epicurean quietism abetted the decadence of eighteenth-century Holland was at the same time inspiring the Hungarian patriotic revival. The Spaniards, again, have always shown a tendency to spiritualize him. It is noteworthy that the poets who seem to have derived most inspiration from him since the Romantic Movement dimmed his glory are Italians of the Risorgimento, Carducci and Pascoli, and the modern poets of the Catalanion movement.

Among several essays of great interest in this volume the best and most readable is that of the Frenchman, Jules Marouzeau. He and the Spaniard, Carles Riba, alone felt justified in quoting at length in their own tongue.

But what strikes the reader most is the appeal of one man to such varied characters in so many different circumstances; he is not only the cheerful companion of the comfortable; we find Stevenson begging for a Horace when desperately ill at Davos, Kazinczy reading him in the Spielberg prison, Petrycy

translating him in prison in Moscow, Hajnocy repeating *Iustum et tenacem* on the scaffold, and Swedish peasants at funerals muttering over the dead words unintelligible to themselves, *Integer vitae scelerisque purus*.

L. P. WILKINSON.

King's College, Cambridge.

DISIECTI MEMBRA HORATI.

O. E. NYBAKKEN: *An Analytical Study of Horace's Ideas*. Pp. 124. (Iowa Studies in Classical Philology, No. V.) State University of Iowa, 1937. Paper, \$ 1.50.

In a few introductory pages the author of this work sets against one another authorities who have held that Horace's range of ideas is wide and others who have held it to be narrow. Desiring more certainty on this point, he has decided to make 'a tabulation of Horace's ideas in an alphabetical outline in order to provide a tangible means for determining the nature and extent of the poet's subject-matter' (p. 19). Beginning with 'ABODE: 1. Its unimportance: C. I, 22, 1-8,' etc., this table continues for 100 large pages, and provides a certain amount of irrelevant amusement. There are entries like this:

'23. Love-making:

- (a) At night: C. I, 9, 18-20; III, 7, 29; E. 15, 1-14.
- (b) Aids in:
 - (1) Beauty (see BEAUTY, 2).
 - (2) Perfume (see PERFUME, 3),

and so on. Or again:

'NAILS:

- (1) As a weapon: C. I, 6, 17 f.; Ep. I, 19, 45 f.
- (2) Gnawing of: E. 5, 47 f.; S. I, 10, 70 f.
- (3) Cleaning of: Ep. I, 7, 51.'

There is something paradoxical in

'ENVIRONMENT:

- (1) Its unimportance to happiness: Ep. I, 11, 17-30.
- (2) Its importance for intelligent discussion: S. II, 2, 1,'

and a pleasing succinctness about

'GERMANY:

- (1) Its savagery: C. IV, 5, 26; E. 16, 7.
- (2) Its blue-eyed youths: E. 16, 7.'

(A veil is drawn over five of the six references to Britain.) Such a table might have its uses as a labour-saving device for looking up references: but unfortunately it is by no means complete. If we are to have 'SEASICKNESS: (1) Attacks rich and poor alike: Ep. I, 1, 91-3,' why not also '(2) Can be restrained by drinking Caecuban: E. 9, 35'? A more serious omission is under MOUNTAIN. We duly find:

- '(1) Labor of mountain, birth of mouse: A.P. 136-40.
- (2) Covered with glistening snow: C. I, 9, 1 f.'

But Horace does once make what is, in a Roman, a very interesting reference to mountain scenery and its effect (C. III, 25, 26):

non secus in iugis
exsomnis stupet Euhias
Hebrum prospiciens et nive candidam
Thracen ac pede barbaro
lustratam Rhodopen, ut mihi devio
ripas et vacuum nemus
mirari libet.

This is at least relevant to the topic of Horace's ideas on mountains; the par-turient mountain is not.

The table is followed by a few pages of summary. 'There are no important ideas about ANIMALS.' 'No significant ideas about FLORA are found in Horace.' And the conclusion? '(1) That the total range of Horace's ideas is wide; (2) that most of his ideas pertain to precepts for wise conduct and living, to love, to wine and revelry, and to poets and poetry; and (3) that, for a poet (*vates*), the depth of his thought and

feeling is not great' (p. 116); a plausible conclusion, but does it help? And does it justify the use of pseudo-scientific methods which might well be most misleading? Poets do not yield up their soul on the dissecting-table, least of all Horace, a man of fluctuating moods whose character changed as he grew older. The chief impression given by the table is that he was an unparalleled bore ('GUILTLESSNESS: 1. A bulwark of life: Ep. I 1, 21.' 'SMALL: 1. Small things befit the small: Ep. I, 7, 44').

To talk of Horace as though it is his 'ideas' that matter is to do him needless harm. 'Poetry,' said Housman, 'is not the thing said, but the way of saying it.' One can only regret that so much labour should have been so misdirected. The villain of this piece, as of so many others, is the Ph.D. degree; but one cannot wholly acquit the Professor who, as the Preface tells us, suggested this subject to his pupil.

L. P. WILKINSON.

King's College, Cambridge.

THE ARISTAEUS-EPISODE.

C. OPHEIM: *The Aristaeus Episode of Vergil's Fourth Georgic*. Pp. 49. [Iowa Studies in Classical Philology, no. IV.] To be obtained from the author at Jackson, Minn., U.S.A. 1936. Paper, 75 cents.

THIS work, save for a short *addendum*, consists of a thesis presented for a Master's degree as long ago as 1927. In the *addendum* a brief reference is made to some more recent contributions to the problem of the Aristaeus-episode, but these are not discussed, as they deal with aspects of the question with which Mr Opheim's treatise is not concerned. He finds that the Aristaeus-story contains fifteen notable phrases which are found also in the first half of the *Aeneid* and only three which are found in the second half. On the other hand the rest of *Georg.* IV is 'somewhat more closely related' to *Aen.* VII-XII than to *Aen.* I-VI. The proportion of 'strong parallels' is here 11 to 9, and Mr Opheim is hard put to it to make capital out of such an insignificant difference; let us ignore it as it deserves and turn back to the earlier figures, assuming that they are correct. If one shared Mr Opheim's devotion to statistics and his notions of literary composition, one might well regard these figures as favouring the idea that the story of Aristaeus was an original part of the *Georgics* as published in 29 B.C. and that Virgil, proceeding soon after to write the first part of the *Aeneid*, tended to be influenced by his previous experiment in narrative poetry more frequently in these earlier books than in the later

ones. But Mr Opheim gets out of this difficulty by holding that Virgil wrote *Aen.* VII-XII before I-VI, and he thus contrives to make his figures confirm the well-known story of Servius about the later substitution of the Aristaeus-story for *laudes Galli*. It is comforting to learn that the *Aeneid* was composed in two great blocks and to know which block came first; it is not only comforting but astonishing to be told next that Virgil was 'right' in the midst of composing Books I-VI when he wrote the Aristaeus-story.

It is hard to see why Mr Opheim, having reached years of discretion, has chosen to resuscitate a youthful effort full of immature thought, crude expression, arbitrary assumptions and logical fallacies. Even his statistics, honestly compiled from Wetmore's index, are for more than one reason untrustworthy. For example, when Virgil transfers a passage verbatim, or nearly so, from one work to another, Mr Opheim, instead of counting this as a single parallelism, divides it into several parts, each labelled as a 'strong parallel.' This is quite absurd. But even if the statistics given were correct they would be without significance. Did it ever occur to Mr Opheim to consider his petty figures in relation to the number of lines in the *Aeneid*, or in either half of the *Aeneid*? To handle ratios without a sense of proportion is a dangerous pursuit. In the study of literature 'the lore of nicely-calculated less or more' is a snare and a delusion.

W. B. ANDERSON.

St. John's College, Cambridge.

THE TEUBNER QUINTILIAN.

M. Fabi Quintiliani *Institutionis Oratoriae* Libri XII. Edidit Ludovicus RADERMACHER. Pars secunda libros VII-XII continens. Pp. xii+454. (Bibl. Script. Gr. et Rom. Teubn.) Leipzig: Teubner, 1935. Paper, RM. 11.60 (bound, 13). [Book X separately (1936): stiff paper, (export price) RM. 1.05.]

THE first volume of this edition appeared in 1907, so long ago that the publishers have forgotten what it looked like and issued its fellow in different type. Mr. R. has collated the Bambergensis (Bg) himself and has used a collation of A by Becher; hence divergent reports from Halm at, for example, VII. 1. 31, 1. 55, VIII. pr. 26, 5. 8, IX. 2. 23, 4. 71. His text differs from Halm's in about 750 places, and he makes nearly 200 conjectures, of which about 90 are in the text. Some are almost certainly true,¹ and several are worth considering; others are not good. What, for example, is the appositeness of *si parum noui concupisisset* at X. 1. 130? It is rash to introduce *quique* at X. 1. 38, and where does Quint. use *conuiuere* in the required sense? On the other hand at VIII. 6. 46 it is strange to leave *dimittere* unaltered to *demittere*.

The apparatus is fortunately fuller than in the earlier volume, but Mr. R., unlike Halm, hardly ever shows when a conjecture is confirmed by a manuscript.

¹ E.g. VII. 3. 12; IX. 4, 135, 138; X. 5. 11.

The notes, which are wrongly arranged at VII. 1. 21, 1. 38, 3. 34 and VIII. 5. 28, contain several errors. For example, at IX. 3. 88, 4. 62, XI. 3. 19 and XII. 10. 45 conjectures are attributed to Kroll which were made long ago and are recorded by Halm, and at IX. 4. 83 Kroll's *suis locis* is mentioned, but it is not said that Halm had suggested *locis suis*. At VII. 3. 1 Mr. R. repeats Meister's mistake in the assignment of *infitiatio*; it belongs to Gertz, *Stud. crit. in L. Ann. Sen. Dial.* (Copenhagen, 1874), p. 91. At VIII. 6. 35 *parentat* belongs not to Birt but, as Meister says, to Gertz, who proposed it in 1876. At IX. 2. 3 a conjecture is assigned to Halm which was in the text centuries earlier. At IX. 3. 18 *priore dico* is in the text and there is no note. At X. 1. 20 'plura deesse' was supposed by Claussen before Andresen. At X. 3. 20 Meister's mistake about *in intellegendo* is repeated; it belongs to H. J. Müller, *Zeits. f. Gymn.*, XXXI, 1877, p. 736. At X. 3. 21 Mr. R. claims as his a conjecture to be seen in Halm's note. Some of the other errors occur at VII. 3. 1, 8. 2, VIII. 6. 18, IX. 2. 70. There are not more than about twenty misprints.

Mr. R.'s text is better than any other, and his edition is indispensable; but Halm's is still valuable.

G. B. A. FLETCHER.

King's College, Newcastle-upon-Tyne.

PETRONIUS AND HIS TIMES.

Enzo V. MARMORALE: *Petronio nel suo tempo*. Pp. 96. Naples: R. Ricciardi, 1937. Paper covers, L. 8.

SIGNOR MARMORALE has followed his excellent little general study of Petronius (noticed in C.R. L. 227) by a critical examination of a recent attempt to bring this author down from Neronian times to the end of the third century. (There is nothing new in such investigations: see for instance Charles Beck, *The Age of Petronius Arbiter*, Cambridge [Mass.] 1856, who comes to a conclusion rather earlier than can be justified—6-34 A.D.). On the present

occasion U. E. Paoli has, in *Studi Italiani di Filologia classica* N.S. XIV. 1 (1937), endeavoured to prove the late date indicated above by arguments which Marmorale proceeds to demolish one by one—and in my opinion his attacks are successful.

Paoli contends that the invitation given by Trimalchio in ch. 70 to Philargyrus, Cario and Menophila to take places at the table (the invitation was given to these three, but accepted by the whole *familia*) is an instance of *manumissio per mensam*, which is admittedly of a late date. But there is no

suggestion in the text that Trimalchio had any intention of manumitting the smaller or the larger group, and the point of the story is rather that the company of invited guests, free men and freedmen, find themselves crowded out by the slaves thronging on to the benches. On the other hand there are two examples of manumission in the course of the *Cena* (the boys in chs. 41 and 54): and these are cases of *manumissio inter amicos*.

This technical discussion leads on to matters of wider and more literary interest: the attitudes of Petronius and Seneca to slavery are briefly compared; but we come to a valuable consideration of parallels between Petronius and Martial which occupies a good many pages. In particular Martial's epigram III. 82 *Conviva quisquis Zoili potest esse* is examined with great care. It is inconceivable that this and the *Cena* should be independent of each other: either Martial had Petronius in mind, or *vice versa*. Marmorale's painstaking investigation seems to me to establish quite conclusively that the epigram is full of echoes from the *Cena*, and that the reverse is impossible. Other passages of Martial, of less certainty and importance, are treated with equal care.

Marmorale then proceeds to various activities of Roman life found in Petronius; the employment of a *nomenculator*, the *paropsis*, the fate of broken glass, the use of lemons or limes, Graecisms in his vocabulary: and in all these makes it probable that the writer is of the later Claudian age: and sums up his conclusions in a final chapter, *La questione Petroniana*, with a discussion of the possible identity of our Petronius with the Petronius whose brave and amusing death is described by Tacitus. Here my attitude is what I should call a friendly scepticism: clearly the equation of the fragmentary novel that has come down to us with the *codicilli* hurriedly filled by the doomed Arbiter is ridiculous; we can only say that if there were in the same age two Petronii, one the author of the *Satyricon* and the other the hero of Tacitus *Annals* XVI, then that was a fortunate age indeed! If, as I hope, Marmorale continues his quite admirable monographs on Petronius and puts them into volume form, he may be glad to correct the misprints detailed below.¹

STEPHEN GASELEE.

¹ P. 20, *ubertim*, not *umbertim*: p. 40, *sprichwörtlich*, not *sprichwörllich*: p. 64, *abistis*, not *habistis*: p. 93, *Πλωριου*, not *Πλωριου*.

'THIS ARGUMENT OF DEATH.'

F. DE RUYT: *Études de symbolisme funéraire*. Extracted from *Bulletin de l'Institut historique belge de Rome*, fasc. xvii (1936), Brussels and Rome. Pp. 42; 10 plates. Paper.

A. BRELICH: *Aspetti della morte nelle iscrizioni sepolcrali dell'impero romano*. Pp. 88. (Dissertationes Pannonicae, i, 7.) Budapest: Istituto di Numismatica e di Archeologia dell'Università Pietro Pázmány (Leipzig: Harrassowitz), 1937. Paper.

DR. DE RUYT takes as his text a sarcophagus (date about 260-270; see p. 178) and studies the elaborate decorations upon it (portrait of the deceased; book-roll in the hand of the figure; sphere on a pedestal; curtain behind the portrait, lifted by two winged putti; peacocks; lions). With the combination of learning and critical judgement which his earlier work on

Charun has taught us to expect from him,¹ he proceeds to explain the connection which each of these had, at least originally, with the ideas of death and the after-life. He is careful to point out that these meanings need not have been present to the mind of the artist or of his clients at the date when the sarcophagus was made; some at least may have become no more than conventional ornaments. That they were all originally symbolic is, however, shown to be at least highly probable.

Dr. Brelich concerns himself with the phraseology of epitaphs, mentioning artistic elements only here and there by way of illustration. His work is marred by several misprints and a number of mistakes, or at least highly doubtful statements, which vitiate de-

¹ See C.R. XLIX (1935), p. 24.

tails of his argument. It is, for example, not the case that either Plaut. *Capt.* 998 or Lucr. iii, 1016 (*sic*, p. 17, n. 2; 1011 is meant) throws any light whatever on specifically Italian or Roman views of the underworld, for plainly they are taken over unchanged from Greek models; the implication on p. 19 that the Roman feast of All Souls, the Lemuria, was in any way unique is completely wrong; the statements on pp. 33, 35 about the Lares and about cremation are arguable, but very far from certain; p. 44 repeats the old blunder that the *triumphator* was dressed like Iuppiter Capitolinus; and the list could be lengthened. Yet his work is

suggestive and of more use than some more accurate performances; for he has grasped an important and fundamental principle, to which he returns at intervals throughout the monograph. This is, that apart from certain philosophical dogmas, ideas concerning the fate of the dead are not rational theories, to be criticized and expounded as such, but the product of a picturesque (or, as he prefers to call it, a mythical) imagination, patient of logical contradictions and incapable, for instance, of conceiving anything or anyone, dead or not, as non-existent.

H. J. ROSE.

University of St. Andrews.

ESSAYS IN GREEK HISTORY AND LITERATURE.

A. W. GOMME: *Essays in Greek History and Literature*. Pp. viii + 298; 2 maps.

Oxford: Blackwell, 1937. Cloth, 15s.

THE dozen of papers collected in this volume—five of which have already appeared in classical journals—have this common characteristic, that they are all occasioned by some doctrine or opinion from which the author dissents, and which he uses as a target for his own stock of ammunition. This is not to say that Mr Gomme's contributions are either epideictic or merely negative: it is simply that his mind works best under the impulse to criticize, or at least to question, the conclusions of others. His own conclusions are generally positive and constructive and (to the present reviewer) acceptable and convincing. And whether one agrees or not, one cannot but enjoy his fertility and dexterity in argument, and profit by his copious knowledge of the literature of his topics, ancient and recent. The essays are of various dates—the earliest of twenty-five years ago—but they have a consistency of critical method and temper that makes the book a unity. (One might wish, by the way, that he had included his devastating critique of Mr H. G. Wells's observations on ancient Greece in the *History of the World*.)

The introductory essay is a plea for Greek history as a 'subject'—a well-worn theme, but so freshly handled as to provide a grateful antidote for that

staleness that most teachers are apt to feel coming over them when they begin over again with new pupils. Then comes an examination of Bérard's 'loi des isthmes' as applied to Boeotia and the site of Thebes, in which Mr Gomme gives an elaborate survey of the harbours and land-routes; then a criticism of Hasebroek's *Trade and Politics*, and one of Diller's discussion of the Athenian law of citizenship. The next, on the position of women at Athens, is perhaps the best in the book, in its plea for a complete account of the evidence and its protest against a too facile explanation of Pericles's dictum.

The next group consists of four studies on Thucydides: two on questions of military geography—Sphacteria and Mantinea—vindicating the historian's competence against Wilamowitz and Woodhouse respectively; one on the real meaning of πόλεμος ἀξιολογώτατος τῶν προγεγενημένων; and one on the speeches, defended, as honest reports of things actually said, against the attacks of Schwartz and others. Here—as indeed in almost all the essays—Mr Gomme is taking the part of counsel for the defence: a gracious part, which enlists the goodwill of his readers, and comforting to the simple-minded for its strengthening of their confidence in the veracity and candour of their author.

The longest of the historical essays is entitled 'The End of the City-State'.

It is, in effect, a protest against the doctrine of a hopelessly effete and degenerate *Kleinstaaterei* deservedly ended by the Macedonian conquest: and one of the best pieces of argument is that in which Mr Gomme cites contemporary evidence for England in the seventeenth and eighteenth centuries—at once much more copious and much more authentic than that on which Athens in the fourth and third centuries is condemned by historians—which might well seem to justify the same verdict.

The only purely literary paper is one on Menander, who is defended against

the false or at any rate partial conception of him derived from his Latin adapters, and shown to have been, within the narrow range which he chose for his comedy, a close and keen observer of character and a master of construction—not a mere virtuoso playing variations on a convention. Here, again, one might wish that Mr Gomme had included a recent admirable lecture of his on Aristophanes, so that we should have had his views on the Old as well as the New Comedy.

A. F. GILES.

University of Edinburgh.

MILTIADES AND HIS AGE.

Helmut BERVE: *Miltiades*. Studien zur Geschichte des Mannes und seiner Zeit. Pp. vi + 101. (Hermes, Einzelschriften, Heft 2.) Berlin: Weidmann, 1937. Paper, M. 9.

IN an important article in *Die Antike* of 1936 Dr. Berve argued that Herodotus' picture of Athens in 510-480 is more correct than Aristotle's, that the state was as yet loosely organized, and that its politics were the activities of the big families and their peasant followers, Philaidae, Alcmeonidae, Pisistratidae and others, whose leaders were all of them 'princely' persons, ready to become tyrants if occasion offered; that there was, that is to say, no difference of principle between the 'oligarchs' and the tyrants' party, and, we may add, that Demosthenes' picture of an idyllic Athens of the past, when Miltiades' house was not to be distinguished from that of any other citizen, is the reverse of the truth. In this book, Dr. Berve develops his thesis by an examination of the history of the Philaidae from 560 to 489. It is excellently written; the argument is lucid; and in the course of it he has much interesting discussion. He argues that the settlements at Sigeion (c. 600 and under Pisistratus) and in the Chersonese and Lemnos (by Miltiades I and II) were not cleruchies but *ἀποικίαι*, in which the settlers lost their Athenian citizenship and became the Sigeieis, Chersonesitai and Lemnioi that they are called; that they were due not at all to the

state, but to the personal initiative of the Philaids and Pisistratids, and moreover that these families were throughout rivals and enemies; so that we must in no sense speak of an early Athenian imperialism to guard Athenian commercial interests, a common policy on the part of Miltiades and Pisistratus, forerunners of Pericles. Similarly, Dr. Berve maintains, Herodotus is right in making the expedition against Paros a personal campaign by Miltiades (by means of a bargain with the state), who wanted to possess an island that might one day be useful as a refuge, in the same way as Pisistratus had acquired Sigeion. Miltiades, if not on the way to make himself tyrant of Athens, was yet of the same mould as Pisistratus, a great prince practically independent of the state. The *tyrannis* was never incorporated within the state, 'weil sie nicht in ihr, sondern neben ihr steht'. So far was Pisistratus from being a forerunner of Pericles that he was representative 'eines andersartigen Prinzips, einer gesetzlosen fürstlichen Gewalt'.

Dr. Berve has much of interest to say, as well, of Athenian politics after Cleisthenes, of the lack of anti-Persian feeling, and of the absurdity of talking of Athenian 'parties', and of supposing that we know more than we do even of the personalities of the time. I found the whole book stimulating, partly perhaps because I disagree with a good deal of it—especially when Dr. Berve argues that 'the newly-formed citizen-body'

of Clisthenes was especially devoid of anti-Persian feeling and that it was natural that the *γνώριμοι* (under Militiades), with their panhellenic traditions, should lead the national cause against the Persian: what had panhellenism (in this sense) to do with national defence against Persia? (Compare Pindar's attitude, a panhellenist if ever there was one.) And I have only come across three statements that made me doubt Dr. Berve's judgement in the matter of evidence: 'die glaubwürdigen chronologischen Angaben des Aris-

toteles über Vertreibung (556/5) und Rückkehr (545/4) des Peisistratos ('*Αθπ.* 14. 3-4) (he believes in only one exile); that Herodotus himself, in v 94-5, can mean that there was an earlier conquest of Sigeion about 600 B.C.; while he finds no difficulty in *Hdt.* vi 40 (except that he would adopt <πρὸ> τούτων). Nor do I agree that Herodotus' picture of the Athenian state in 510-490 is essentially different from Aristotle's.

A. W. GOMME.

University of Glasgow.

THE WALLS OF CORINTH.

Corinth. Vol. III, Part II: *The Defences of Acrocorinth and the Lower Town.* By Rhys CARPENTER and Antoine BON, with contributions by A. W. PARSONS. Pp. xviii + 316; 10 plates, 1 map, 242 figures in text. Cambridge, Mass.: Harvard University Press (London: Milford), 1936. Cloth, \$5.

THIS volume describes the walls of Corinth and its citadel. First comes Professor Carpenter's detailed account of the classical fortifications of Acrocorinth. Then follows his narrative of the tracing of the walls of the city, to which Mr. Parsons' report of the excavation of the north-east sector is a supplement. The third part is Mr. Parsons' further report on the discovery of the long walls to Lechaëum. Last comes M. Bon's excellent description and discussion of the Byzantine, medieval, and later walls of Acrocorinth.

The walls of Acrocorinth are in the main late medieval on an early classical base. Its earliest walls date no further back than the seventh century, or more probably rose under the rule of the Cypselid dynasty early in the sixth century, when the commercial prosperity of the city demanded that it should have a sure refuge in times of danger. On Xerxes' invasion Corinth, like most Greek cities, had no city-wall, but as soon as the Persians had been driven off, it proceeded (perhaps fired by Athenian example) to build one. A generation later it certainly followed the Athenian example in constructing long walls to maintain communication in peace or war

between the city and its port. With renewed prosperity late in the fourth and in the third century and after the great advances of those days in military engineering, largely under the influence of Demetrios Poliorketes, most of the city wall was reconstructed and an inner line of defence was added to the western approach to Acrocorinth. Parts of the wall, however, were apparently never brought up to date, especially in the sectors difficult of approach, but those open to attack were strongly rebuilt. This refortification of Corinth is intelligible in view of its history in Hellenistic times, when it became one of the three 'fettters of Greece'. After Mummius' victory in 146 B.C. the fortifications were dismantled, and even when Caesar refounded the city the *Pax Romana* acted as its defence till the barbarian invasions.

These are the main results of this good piece of research, and the facts may be tested at every point by the account of the excavations conducted along the line of the walls and by the plans and photographs. The west wall is, however, rather shabbily treated, and is not given plans like those of the east wall. The irregularity of limestone walls is due to the fact that the heavier limestones must be split while marble and *poros* can be sawn. The suggestion that roughly built walls are not necessarily early is well backed by reference to the Dema wall in Attica, which is not older than the fourth century.

A. J. B. WACE.

Cambridge.

APPIAN ON THE SECOND PUNIC WAR.

Alfred KLOTZ: *Appians Darstellung des Zweiten Punischen Krieges. Eine Voruntersuchung zur Quellenanalyse der dritten Dekade des Livius. Pp. 120. (Studien zur Geschichte und Kultur des Altertums, xx. 2.)* Paderborn: Schöningh, 1936. Paper, M. 8.

To his recent studies on the tradition for the Second Punic War¹ Professor Klotz has now added a detailed treatment of the tradition preserved in Appian. In this he moves over ground covered by others, but his analysis is more fully presented, and he claims to have reached more definite conclusions. The general view has been that Appian followed an Augustan annalist, who for the Second Punic War reproduced the developed annalistic tradition of the time of Sulla, including among the authorities Coelius Antipater and Valerius Antias. Klotz argues that the Augustan writer was probably Timagenes, and that the annalistic tradition did not include Coelius, but represented Valerius contaminated with Polybius.

The analysis of the narrative, treating in turn the events in Italy, Spain and Africa, is concise and readable, and it gives an excellent survey of the evidence. Such detailed work merits detailed criticism impossible within the limits of this review, but certain considerations of procedure arise which may be indicated as a basis for judgment.

In the first place, Klotz is inclined to be hasty in identifying the source in separate passages. Few passages contain sufficient evidence for the source to be named immediately, and the procedure should presumably be first to establish the character of the tradition throughout the work before identifying its various elements. Klotz also appears to over-simplify the problem of the annalistic tradition. The Sullan annalists, in spite of their discrepancies, drew upon a great mass of common material, and it may be doubted whether Klotz has always proceeded carefully enough when he argues that, because passages are similar, they are therefore from the same source. In particular, he tends

without elimination to attribute much to Valerius Antias that may equally well have come from other annalists, merely on the ground that there is no evidence to the contrary. Why should Valerius have this preference? Klotz himself elsewhere² implies, for example, that Claudius Quadrigarius presented the same traditional material in a similar form.

On the question of Coelius in Appian, Klotz argues from *Iber.* 8 and *Ann.* 3, where Appian's narrative goes directly from the election of Hannibal as general to the opening of the war against Rome, and concludes that the ultimate source cannot be Coelius, because it had no reference to Hannibal's Spanish campaigns in 221 and 220 B.C. But the source may have described these campaigns, and Appian have omitted them as irrelevant. This is not sufficient evidence for dismissing Coelius from consideration.

Similarly, in analysing the relative place of the annalistic tradition and Polybius in Appian, Klotz assumes, for example, in the account of the Ebro treaty, that where the Polybian tradition appears together with annalistic falsification, the source contaminated the annalistic tradition with Polybius. But the reverse may equally well be the case, the source adapting Polybius, if it is in fact following him, in the light of the tendentious annalistic tradition; this alternative should in general receive more consideration.

In regard to the Greek of Appian's immediate source, Klotz adduces the phraseological similarity between *Iber.* 5 and *Ann.* 2: the words concerned are ἐπὶ Γάδειρα καὶ τὸν πορθμὸν ἐς Ἰβηρίαν περάσας κτλ. He also argues from the terms of the Ebro treaty in *Iber.* 7 and *Ann.* 2. But these statements admit of only the present mode of expression in Greek, whatever their original language. And as regards Timagenes, this writer may be the source of Appian, but Klotz has produced little new evidence to justify his conjecture.

A. H. McDONALD.

University College, Nottingham.

¹ *Rhein. Mus.* 1933-6.

² *Hermes*, 50, 1915, pp. 481 ff.

PRINCIPLES OF ROMAN LAW.

Fritz SCHULZ: *Principles of Roman Law.*

Translated by Marguerite WOLFF.

Pp. xvi+268. Oxford: Clarendon Press, 1936. Cloth, 12s. 6d.

AN Englishman, asked by Paris examiners to define a theory, called it 'une généralisation centralisatrice'. That is what Dr. Schulz means by a principle; and round each of his eleven generalizations, truly Oxonian in their breadth, he groups a wealth of ancient illustrations and a prodigious mass of modern authority. It will be the more interesting to classical scholars because he does not practise the 'principle of isolation' which he attributes to the Romans, but discusses the views of statesmen about public affairs no less than those of jurists about private law. Naturally, he has nothing startlingly new to say on these more general themes; nobody would deny that the Romans respected 'Tradition' and 'Authority', were proud of belonging to the Roman 'Nation', admired 'Liberty' and 'Humanity', and prided themselves on keeping faith, or 'Fidelity'. But truth has many facets, and Dr. Schulz has rendered a great service by showing from the abundance of his learning how well our ideas of the Roman character are supported by the particular rules of public and private law. Familiar facts take on a fresh aspect when looked at through legal spectacles; for instance, Augustus' claim to have 'restored the republic' appears not as hypocrisy but as juristic accuracy. Conversely, the multiplicity of rules for suretyship and gratuitous contracts becomes intelligible to a lawyer for the first time when correlated with the duties and claims of Ciceronian *amicitia*.

On the jurists and the private law Dr. Schulz departs further from tradition. Chapter II, indeed, 'Statutes and the Law', breaks no new ground in saying that statutes formed only a small part of Roman as of English law. But the next two chapter-headings arouse the reader's curiosity. What is the principle of 'Isolation', and how can 'Abstraction' be a principle of the Romans, commonly considered a most

practical race? It is something of a relief when the principle of Abstraction turns out to be—in what lawyers call the classical period—that all abstraction is dangerous and to be avoided; even such general rules as we find in the Digest are mostly post-classical interpolations. And yet these haters of Abstraction, in their love of Isolation, not only distinguished sharply between law and custom, sacred and profane law, public and private, but conceived the law 'as a philosophically discovered system of principles which express the nature of things', their 'statements almost give the impression of a mathematical treatise or rather of a treatise on a law of Nature', their 'writings ignore the genetic connexion between law and extra-legal matters', i.e., the reasons for rules.

This is not easy to believe, and some high authorities refuse to believe it. It rests on the fashionable view that the classical jurists, whom we see darkly through the glass of the Digest, were faultless logicians as well as 'strict stylists' (p. 191), speaking 'a special language, a scientific language' (p. 80), like Law-German, in which no word that is ever technical is allowed to vary at all in its meaning. If Gaius, our only second-century witness, is often inexact, and varies the meaning of words with the freedom of a layman or an English lawyer, why, so much the worse for Gaius: all offending passages are expunged as glosses. Dr. Schulz does not go nearly so far as some interpolationists, and in particular he rejects expressly many of Solazzi's 'Glosse a Gaio'; nor can it be doubted that the Digest contains many interpolations, many of them clearly characteristic of Byzantium; but the extent of the process, on which our idea of the great jurists must depend, is and will long remain *sub judice*. Provided this is borne in mind, the work under review gains an added value as the first book published in England of the Interpolationist School, which has of late years added immeasurably to our knowledge of classical law.

The translator is to be congratulated

on her success in a difficult task. Refractory Law-German has been reduced to clear, readable English, and if Aristoteles and Theophrast are a foreign-looking pair, and 4 Mose a less familiar

name than Numbers, these are trifles, not stumbling-blocks.

P. W. DUFF.

Trinity College, Cambridge.

Emanuel KIENZLE: *Der Lobpreis von Städten und Ländern in der älteren griechischen Dichtung*. Pp. 107. Kallmünz: printed by M. Lassleben, 1936. Paper.

THIS doctoral thesis concerns itself mainly but not exclusively with poetry earlier than the end of the fifth century, and both the approach to and the arrangement of this material are based upon the late rhetorical work of Menander, the *Diakrisis τῶν ἐπιδεικτικῶν*. In the introductory pages Dr. Kienzle lays due emphasis upon the connexion between rhetoric and poetry, and assesses the importance of Aristides' work, which forms the model for Menander, in the study of the *ἐγκώμιον* and of its shadow *ἐκπαινος* as applied to city and country. For this purpose epithets are of primary importance: 'das Epitheton hat nicht nur die Aufgabe zu beschreiben, sondern auch lobend hervorzuheben. Wenn wir also einen Topos des Enkomions ganz erfassen wollen, müssen wir von den Epitheta, besonders den epischen, ausgehen'. Hence in the main section of the work (pp. 20-93) a lengthy examination follows, grouped under such headings as Situation, Climate, Fertility, History, Character of Inhabitants, Government and Laws. There is much of interest here, especially when the author deals with the more personal aspects. But he has not escaped the fundamental difficulty of such a study, that the application of the mechanical methods of late rhetorical handbooks unduly subordinates the poetic element. Something of this is indeed admitted—'Eine scharfe Abgrenzung des Enkomions gegenüber der Ekphrasis ist oft nicht möglich' (p. 2). We may go further in our doubts as to the possibility of distinguishing on these lines between the poetic, the rhetorical, and even the political.

Dr. Kienzle very properly assigns to a separate section (pp. 94 ff.) the study of 'Das Lob der Siegerheimat im Epinikion', some indication of the importance of which has already appeared. The treatment is admittedly not complete, and this is unfortunate, because as it stands the section contains some promising material on an important aspect of the author's theme.

G. CLEMENT WHITTICK.

King's College, Newcastle-upon-Tyne.

Ernst WENKEBACH: *Galen in Hippocratis Epidemiarum librum III. Commentaria*. (Corpus Medicorum Graecorum, V 10, 2. 1.) Pp. xxviii+187. Leipzig: Teubner, 1936. Export prices: paper, RM. 10.20; bound, 15.60.

THIS admirably thorough piece of work continues the author's edition of Galen's Commentary on the *Epidemics*—the first for over a hundred years—begun by the publication two years previously of the Commentary on Book I. There is a 'summary' recapitulation (but by no

means a bare one) of the account of the MSS given in the first volume (Monac. gr. 231, Paris. 2174, and Marc. Venet. 1053), all of which are held to derive from a lost 14/15th-century archetype; and to this is added a careful account of another class of MSS, represented by Laur. Florent. plut. 74, 25 and Marc. Venet. 285, two MSS whose relationship is minutely examined by the editor. There are thus two sources on the Greek side for the text of these books of the Commentaries; and over and almost above these must be reckoned a very substantial addition in the shape of the Arabic translation by Hunain (9th century), represented by the 13th-century MS Scor. arab. 804, and available to Dr Wenkebach in a German translation specially made by Dr F. Pflaff (who in the previous volume translated into German the Commentary on the Second Book, genuinely extant only in the Arabic, and contained in this same MS). This additional source is considered to be of very great value by Dr Wenkebach, who makes drastic use of it for supplying emendations and insertions in the somewhat dilapidated Greek text; indeed, at the end of the first book of the Commentary a passage several pages long which is missing altogether in the Greek has been supplied from it. This is not the first time that the principle of aid from the Arabic has been introduced (witness, for example, the zoological works of Aristotle), though not perhaps so extensively, and when (as here) it is judiciously and boldly applied, it is clearly sound policy, and it is a welcome sign that editors are adopting it. We are indebted to Dr Wenkebach for this further instalment of his work and look forward to the next volume, which should complete it and contain the index.

A. L. PECK.

Christ's College, Cambridge.

Andreas SPEISER: *Ein Parmenideskommentar*. Studien zur Platonischen Dialektik. Pp. 64. Leipzig: Koehler, 1937. Paper.

THE author deals only with the second part of the dialogue (137c ff.). A large part of the book consists of a close and accurate paraphrase of the argument, which frees it from its tiresome dialogue form. The argument is analysed into nine main positions and seventy-eight subsections. The division into subsections provides an accurate and useful guide to the dialogue. The division into nine positions, which treats 155e-157b, usually regarded as an appendix to the second position, as a separate position, is more questionable. Plato has no consistent formula to introduce each fresh position, and the language at 155e certainly suggests a major break in the argument, even that we are passing to a third (τρίτον, 155e 4) position; but the introduction of a ninth position breaks the symmetry of the conventional arrangement of the

positions into two groups of four, and 160b and 166c seem on any ordinary interpretation to state definitely that the argument falls into two such fourfold groups. The author's ninefold division must therefore I think be rejected. The point is of some importance because his interpretation of the dialogue rests largely on this division. He supposes that his nine positions fall into groups of one, four and four. The first position deals with 'the one beyond being', the next four with the world of existent reality, the last four with the world of appearance. I doubt also if it is legitimate to treat the second part of the dialogue in such complete isolation from the first. The commentary is often helpful, particularly when it cites mathematical analogies, but there are far more fallacies in the argument than those which the author notices, and the difficult question what we are to make of these fallacies is left untouched.

H. D. P. LEE.

Corpus Christi College, Cambridge.

H. F. BOUCHERY: *Themistius in Libanius' Brieven*. Critische uitgave van 52 brieven, voorzien van een historisch commentaar en tekstverklarende nota's. Met een voorrede van J. Bidez. Pp. 295. Antwerp: 'De Sikkel', 1936. Paper, 24s.

THE ingenuity with which Mr. Bouchery deals with the many obscure allusions in these letters of Libanius and the plausibility of his explanations make it a pleasure to read his book. His ingenuity can be seen, for example, in his explanation of Libanius' obscure reference, in Ep. 402 (Foerster), to the change in his attitude towards the coming of Themistius to Antioch or, in Ep. 793 (F), to Themistius' anger with him. Yet, though this study brings to light many illustrations of otherwise known facts about the relations of Libanius and Themistius, it cannot be said that it adds a great deal to our certain information.

On some minor points (e.g. p. 269 med.) Mr. Bouchery's conclusions seem questionable. Nor does his work always show the accuracy which such a work of reconstruction demands. For example, on p. 50 he is guilty of confusing the two stays of Libanius at Constantinople—it was in his first stay that he was thrown into prison, it was in his second that Olympius worked to get permission for him to leave the capital [v. Lib. Or. I; Ep. 511 (F)]. Nor should it be assumed with so little question (e.g. on p. 34) that Themistius did not in fact take part in the embassy from Constantinople to Rome in 357.

The text is simply that of Foerster with a few minor alterations based on Foerster's apparatus criticus. The apparatus is however much more simple and manageable than that of Foerster, though it may be doubted whether that justifies the reprinting of the text in a work of this nature.

Finally we may note that the principle of selecting for study those letters of Libanius in which he deals with Themistius turns out in the end to be somewhat arbitrary. In the letters and in Mr. Bouchery's commentary on them

Themistius is sometimes very much in the background. M. J. BOYD.

Queen's University, Belfast.

Michigan Papyri. Vol. III. Miscellaneous Papyri, edited by J. G. WINTER. Pp. xviii + 390; 7 plates, 3 figures. Vol. IV. Tax Rolls from Karanis. In 2 volumes. Part I: Text, edited by H. C. YOUTIE. Pp. xvi + 438; 4 plates. Ann Arbor: University of Michigan Press, 1936. Cloth, \$5 each.

IN these two volumes the publication of the rich collection of Michigan papyri is notably advanced. They count as III and IV of the series, I being the edition of the Michigan Zenon Papyri by Mr. Edgar and II Professor Boak's *Papyri from Tebtunis*, Part I. The latter brought the numerical sequence of texts to 128. Professor Bonner's *A Papyrus Codex of the Shepherd of Hermas*, though not reckoned as a volume of the series, contained nos. 129, 130; and III, here reviewed, begins therefore with 131. It is a volume miscellaneous alike in contents and authorship. Professor Winter is personally responsible for the classical fragments and private letters, besides acting as general editor for the whole. The Biblical fragments and the Latin documents are edited by Professor Sanders, the mathematical and astrological texts by Mr. Robbins, the magical papyri by Professor Bonner, and the legal documents by Professor Boak or by members of the papyrological seminar at Michigan University. The volume must rank as one of the most important published in recent years, and reflects the greatest credit on all concerned. Many of the texts have appeared previously in periodicals, but they here embody improved readings and pay full consideration to suggestions made by reviewers, and there is a considerable mass of new material, most of it both interesting and valuable.

Vol. IV is homogeneous. It consists of three tax-rolls, one at Cairo, the other two at Ann Arbor. The second (P. Mich. 224) is probably the longest tax-register ever published, containing 6,439 lines; one column of this, detached from the rest, is at Giessen and appeared as P. Iand. 141. The texts, rather heavy reading, but very valuable for economic history and excellently edited, are issued without commentary or indices, which are reserved for Part II; but Mr. Youtie in the *Classical Weekly* for March 22 of this year has called attention to some of the interesting points which they raise.

H. I. BELL.

British Museum.

E. K. RAND: *Les esprits souverains dans la littérature romaine*. Pp. 79. Extract from the *Revue des Cours et Conférences*. Paris: Boivin, 1936. Paper.

IN these lively and penetrating lectures, originally delivered at the Sorbonne in 1933-4, Mr. Rand analyses the temperaments of six Roman writers, viewed as 'esprits tranquilles et souverains'—Terence, Lucretius, Horace, Ovid, Tacitus, and Boethius, rounded off with some remarks on Dante.

The familiar lines are seen from a novel viewpoint, and the result is vivid and unusual portraiture. The essay on Ovid is especially striking: the reader instinctively cries *obros éveivos*, so understandingly, so gaily has Mr. Rand painted that gay and understanding figure. He ranks the *Ars Amatoria* as one of the two poems of ancient literature which, artistically, reach absolute perfection, the other being the *Georgics*; an unexpected judgment, but a shrewd one. 'Ovide parlait français depuis longtemps, et il le parle encore'—it is all admirable. Lucretius too is skilfully drawn, 'un compagnon des penseurs pré-socratiques de la Grèce', although Mr. Rand is inclined to take the love-potion theory rather too gravely. Boethius concludes the series, regarded as another Cicero, beginning an era only ended by Dante: so continuous was the Roman spirit. All six studies deserve reading for their refreshing vitality and for the unifying principle behind them, 'la conquête de soi-même, de son milieu, du cosmos'.

Mr. Rand's established reputation as a great humanist will be enhanced by these essays. The subjects of his study, saving only Boethius, have been well worked; but to the reader's pure pleasure, Mr. Rand demonstrates with piquant zest and charm that something is still left to be said. *Omne tulit punctum*. . .

Some quotations on pp. 19, 27, 28, 51 have gone badly astray, and on p. 31 an importunate comma bisects Livius Andronicus.

R. G. AUSTIN.

University College, Cardiff.

M. Tullio Cicerone: *Paradoxa Stoicorum*. Introduzione e Commento di S. STELLA. Pp. 76. Milan: Signorelli, 1937. Paper. L. 4.

THIS edition has no critical apparatus, but the explanatory commentary, which is to the point and sensible, should well serve the needs of Italian schools, for which it is intended. A few phrases which deserve notice have escaped it; in particular, several uncommon grammatical usages are too briefly dealt with, and the expression *magnitudo animi* (3) should have been commented on. But for the most part the student will find here sound instruction.

F. H. SANDBACH.

Trinity College, Cambridge.

Mary Myrtle AVERY: *The Use of Direct Speech in Ovid's Metamorphoses*. Pp. 99. Private Edition, distributed by the University of Chicago Libraries, Chicago: 1937. Paper.

THERE are some things of value in this laborious tripartite thesis, but they are hard to find among masses of verbiage and statistics. The first part gives an elaborate classification of the speeches according to content, with such observations as 'Admonitions to beware of some danger include detailed instructions for avoiding it', 'Replies to exhortations are unusual', 'Exclamations of woe are very short', 'The speeches which suitors make in pleading

for the hand of their beloved are usually long, containing protestations of affection, personal qualifications and any other arguments which seem appropriate to the situation'. Chapter II deals with the function of the speeches: Ovid, it appears, uses speeches like many other storytellers; some are essential to his story and some are not. To the student of Ovidian technique the most interesting part is Chapter III, on the verbal connexions between speeches and narrative. The classification is full and careful, but somewhat mechanically done; the examples of the trick by which (e.g.) '*nec longum est ait*' is put for '*et non longum est ait*' are scattered through a footnote on 'speeches interrupted by -que', and the frequency of speeches ending in the middle of a line is not discussed. The whole study suffers, like others of its kind, from a plethora of mere statistics: is there any conclusion to be drawn from the fact that nine-line speeches are commoner than those of eight lines and twice as numerous as those of eleven?

C. J. FORDYCE.

University of Glasgow.

Sister Mary Sarah MULDOONEY: *Word-Order in the Works of St. Augustine*. Pp. xviii + 155. Washington, D.C.: Catholic University of America, 1937. Paper, \$2.

THIS is the first volume of the fifty-two comprising the series of 'Patristic Studies' that is entirely devoted to the subject of word-order. The voluminous works of Augustine make an exhaustive study of this subject impossible within reasonable space. His style also varies seriously according to his purpose. He may be almost said to have a different style for each of the following types of literature: sermons, devotional works, epistles, commentaries, theology, and controversial works; yet it is true that these classes overlap to some extent. The student must therefore take well-edited specimens from each of these different classes of composition, and this is very much what Sister Mary Sarah has done. She has been well trained and has obviously devoted much industry to her interesting task. I could wish that instead of taking sermons 314 to 319 in the Benedictine (Migne) edition, she had instead chosen some from Dom Morin's collection in *Miscellanea Agostiniana*, of which she has evidently never heard. But the conclusions she has come to are probably hardly affected by this procedure, as the Benedictine is still to be regarded as a good edition. Also, Skutella's Teubner edition of the *Confessions*, published in January, 1935, should have been employed in place of Knöll's discredited edition. It would greatly help the study of word-order if one were to get into the habit of listening to ancient works read aloud by one who could do so effectively. But even a student who is accustomed to this delightful experience may not always draw proper conclusions after the lapse of many centuries. The effort is however worth making, and this book is to be commended to all who are interested in its subject.

A. SOUTER.

Oxford.

S. Gaudentii episcopi Brixiensis *Tractatus ad fidem codicum recensuit* Ambrosius GLUECK. Pp. xlv+275. Vienna: Hölder, Pichler, Tempsky (Leipzig: Akademische Verlagsgesellschaft), 1936. Paper, R.M. 20.

GAUDENTIUS, bishop of Brescia about the end of the fourth century, is a writer of sermons well worthy the attention of the classical student, for he was acquainted with Greek, has a good style, and reveals knowledge of Terence, Cicero, Virgil, Horace, Ovid and Seneca. The last edition, that of Galeardi, published in 1738, has now been entirely superseded by the new edition of Glück, who has not only used earlier MSS, unknown to Galeardi, but has devoted careful attention to all sides of the study of Gaudentius. He is obviously a well-trained classical scholar. The Latin preface, discussing Gaudentius' life, writings, manuscripts, editions, orthography, use of scripture and other books, etc., is followed by the text with sources and critical apparatus, and then by indexes of scripture passages, etc., names and matters, words and expressions, grammar and style, all in the best tradition of the Vienna *Corpus*, of which this is Vol. 68.

There are some gaps in the editor's knowledge of bibliography. If the MSS are to be trusted, with the spellings *Beelzebub*, *Esaías*, *Iezabel*, *Israhel*, Gaudentius was certainly acquainted with Jerome's work, but he quotes the Old-Latin largely, and uses it as we should expect of a man of his time and place. In II 32 *brodio* of the editions gives place to *bromo* of the MSS; VIII 9, the MSS point to *rennuil*, the usual form in prose from Tacitus onwards; IX 37, for *hisdem* of the MSS read *isdem*, probably the Ciceronian form; X 8, the number of the section has slipped out; X 8, the spelling *iobeleum* is that approved by the new Vulgate in the Pentateuch; X 24, read *thensauri* with A; XIX 2, *ὁπόσοις* should surely be printed as Latin, as the apparatus can hardly mean that all MSS except the oldest have the word in Greek letters (so with X 24); XIX 21, there is nothing wrong with *crucialium* (see Gradenwitz, *Laterculi*, p. 450, for analogous forms); p. 249, for *heremum* read *heremus*; p. 253, *mamona* should be read everywhere with the oldest Greek and Latin Gospel MSS; p. 255, *oviculi* should be *oviculae*.

A. SOUTER.

Oxford.

Nouum Testamentum . . . *Latine secundum editionem S. Hieronymi* . . . recensuerunt I. WORDSWORTH, H. I. WHITE, H. F. D. SPARKS. Partis II fasc. V recensuit H. F. D. S. Pp. viii, 455-574. Oxford: Clarendon Press, 1937. Paper, 15s.

THE late Dean White was associated with this great edition for about half a century. Fortunately, before his lamented death in 1934 he had trained a young clergyman in his methods. In the present fasciculus, the edition of the Epistle to the Philippians is the joint work of master and pupil, the others are the work of the pupil alone, using the materials his master had collected. The result is a work in perfect harmony with what has preceded. The new edition corrects an oversight of the small edition

at *Phil.* II 9, but wrongly prints 'corporis' for 'corpori' at the end of the note on *Col.* ii. 23. Readers should be warned that while the text and the records of Vulgate manuscripts in this new edition may safely be trusted, the editor has had to rely on defective printed editions of such commentators as Ambrst, Cassiod. disc., Sedul. The first is not yet properly edited, the Migne edition of the second is a somewhat careless reprint of an earlier edition (e.g. I *Thess.* iv. 10, *magis* was not really omitted by Cassiod. disc.), and the text used by the third, if it were properly edited, would be found to be practically that of Pel^a. For these defects Mr. Sparks is in no way responsible, since he can use only such tools as are accessible to him. It is a matter for thankfulness that the large Oxford Vulgate is now within sight of completion.

A. SOUTER.

Oxford.

Saxonis *Gesta Danorum*, Tomus II. Indicem verborum confecit Franz BLATT. Fasc. ii: dissidium-mobilis. Pp. 127-254 (=columns 253-508). Copenhagen: Levin og Munksgaard, 1937. Paper.

THE first volume and the first part of the second volume of this luxurious edition were noticed in *C.R.* XLIX, 243. The present part contains a further part of the index verborum, which, with a chapter on the language of Saxo, it is hoped to complete within two years. The index is the work of an experienced scholar, who has had help from various collaborators; the proofs have been read by two mature scholars. The index is packed full of interest for the student of the Latin vocabulary and idiom. Among the examples that might be referred to are *duellum* for 'a duel', as contrasted with *bellum*, 'a war (battle)'; *fugibundus*, hitherto unregistered; *meticulositas* (= 'fear'), also hitherto unrecorded; likewise *miseratorius*. Hardly any elements in the author's vocabulary appear to be later than the middle of the fifth century, and he is fairly obviously indebted to Valerius Maximus and Martianus Capella. How long shall we have to wait for a similar index to such earlier writers as Tertullian and Ammianus?

A. SOUTER.

Oxford.

Maphei Vegii Laudensis *De Educatione Librorum Et Eorum Claris Moribus Libri Sex: A Critical Text of Books IV-VI* by Sister Anne Stanislaus SULLIVAN. Pp. xxxii, 129-249. (The Catholic University of America Studies in Medieval and Renaissance Latin, Vol. I, Fasc. II.) Washington, D.C.: The Catholic University of America, 1936. Paper, \$2.

THE first half of the new edition of this interesting treatise was noticed in *C.R.* XLIX, pp. 42 f. There has been a change of editor for the second half, but the method of both parts is the same. In this part, however, a new MS has been employed: Milan, Ambrosian Library, G 81 sup. The discussion on orthography in the introduction suffers somewhat from occasional ignorance as to what the best spelling is: thus *oblitterandum*

holera, cohercere, calciatus and *ingemescunt* are wrongly associated with degenerate forms. The list of the sources of the subject-matter is of interest from several points of view. On p. 191, the edition of Gilbert should not be quoted now, as it has been superseded by those of Lindsay and W. Heraeus. The subject-matter of this volume is mainly *verecundia*, and it is treated in a most interesting way. The volume is well indexed and reflects credit on the work of the University from which it comes. The pages of text are continuous with those of part I.

A. SOUTER.

Oxford.

Thesaurus Linguae Latinae Epigraphicae, The Olcott Dictionary of Latin Inscriptions. Vol. II, Fasc. 3 and 4. AUGUR—AVILLANUS: by Leslie F. SMITH, John H. MCLEAN, and Clinton W. KEYES. Pp. 49-96. New York: Columbia University Press, 1936. \$0.75 each part.

THE continuation of Olcott's work marches steadily forwards (cf. *C.R.* XLIX, p. 210; *L.* p. 205). The new parts include such important words as *Augustalis* and *Augustus*, which are treated at great length, the different uses being carefully classified. It might be as well to give *Torino* besides *Turin*, and *Trèves* as well as *Trier* (p. 51); on p. 52 correct *Masseirani* to *Maffeiiani*. On p. 52 the interesting fact is recorded that the abbreviation AVG. for *Augustalis* sometimes has a horizontal stroke above it. Unless I am mistaken, this fact is unknown to students of the stroke above (abbreviated) forms of sacred names in Christian writings. The question whether there is any relationship between this pagan use and the Christian use is one of importance. We cannot be too grateful for this work, which is indispensable even to possessors of the large *Thesaurus* and of Ruggiero.

A. SOUTER.

Oxford.

Doris BAINS: *A Supplement to Notae Latinae* (Abbreviations in Latin MSS. of 850 to 1050 A.D.) With a Foreword by W. M. Lindsay. Pp. xiv + 72. Cambridge: University Press, 1936. Buckram, 6s.

IT is pleasant to think that Professor Lindsay saw the appearance of this book before the shocking accident which brought about his death. Its contents are well indicated by the full title. He had begun to collect material for such a supplement to his classic work, but advancing age made it impossible for him to finish it. *Notae Latinae* registers the abbreviations during the confused formative period of Latin writing: this book continues them through the two hundred years of development and simplification preceding the completion of the regular late-mediaeval system which lasted till the Renaissance. This period saw the practical supersession of non-Carolingian hands. Its MSS. are innumerable; the selection dealt with amounts to 120 in 35 libraries, quite sufficiently representative. The foreword gives helpful clues for dating MSS. of the IXth and

Xth centuries, and many valuable corrections of *Notae Latinae*. Miss Bains deserves our gratitude for making the Master's work accessible and for devoting much labour to its completion.

ELLIS H. MINNS.

Cambridge.

Vicenzo d'AMICO: *Gli aruspici in rapporto alla questione etrusca*. Pp. 22. Campobasso: Petrucciani, A. XV. Paper, L. 2.

THE author's views on the linguistic and racial stocks of the ancient world are picturesque and sometimes rather startling. Semites we are accustomed to, even in scientific works, and 'Hamite' still has an ethnological meaning; but the sons of Japhet are seldom met with nowadays. When he sets out to etymologize the word *haruspex*, he invites us to follow him in excursions into Japanese, Arabic, Somali, and a number of other tongues not generally taken account of in such a context, while a little later, seeking to interpret the bilingual inscription of Pesaro, *C.I.L.* xi, 6363, he comes out to the interesting result that of the three Etruscan words in it which are not proper names (*netvis trutnut frontac*) the first is Altaic-Hamitic, the other two Aryan. If, as he informs us (p. 22), the Etruscans were Scythian barbarians originally, but were so fortunate as to meet, in Central Italy, with instructors of Aryan and Semitic race 'come Elleni, Liguri, Umbri e Sabelli', who taught them agriculture, letters and arts, it is perhaps not surprising that they spoke a somewhat mixed dialect. He who has strong enough faith, it appears, can prove this from the legend of Tages; the reviewer has not.

H. J. ROSE.

University of St. Andrews.

George K. BOYCE: *Corpus of the Lararia of Pompeii*. (Memoirs of the American Academy in Rome, Vol. XIV.) Pp. 112; 41 plates. Rome: American Academy, 1937. Paper.

THIS adds another to the growing list of useful *corpora*. It is printed (by an Austrian firm) in the good style one associates with the American Academy, and is the fruit of a systematic examination of the surviving houses, not merely of older publications, though these have been consulted and their priority acknowledged, where they existed; many of the monuments, especially the less showy ones, had not been published at all. Mr. Boyce does not try to give his readers pictures of all the shrines, nor would it serve any useful purpose to do so; his fine series of photographs, some taken by himself and some borrowed from well-known archaeological publications, are sufficient to content those who know Pompeii and inform those who do not. He has, instead, given a brief and accurate account of each *lararium* in turn, arranged according to the regions of the town, with separate sections for the 'miscellaneous' examples and the shrines found in *villae*, *suburbanae* and *rusticae*. The information is handily synopsized in an introduction on the shape and fashion of the different kinds of

lararia (niches, *aediculae*, altars and *sacella*). There is a short bibliography; a defect of the work is that there is no index, and therefore anyone wanting to be informed, for instance, concerning the cult of any particular god must look through the whole book and make his own collection of the facts. Should a second edition be called for, it is to be hoped that this will be put right.

H. J. ROSE.

University of St. Andrews.

Douglas BUSH: *Mythology and the Romantic Tradition in English Poetry*. Pp. xvi+647. (Harvard Studies in English, xviii.) Cambridge, Mass.: Harvard University Press (London: Milford), 1937. Cloth, \$5 or 21s.

IN this worthy successor to his excellent work on the Renaissance use of mythology (see *C.R.* XLVII, 147), the erudite, witty and wholly unpedantic author brings down the story to our own day, starting with the eighteenth century, because its rationalism was the precursor of romanticism, dealing faithfully and often amusingly, oftener enlighteningly, with the nineteenth, whose Greece too frequently 'was not the Greece of Aeschylus and Sophocles but a romantic mirage', and taking in his stride that 'boundless, bottomless ocean of mediocrity', the

mythologizing verse of America in the last century and the early years of the present one.¹

The labour that has gone to making the book is plainly enormous; it is not for nothing that the staff of the British Museum is thanked in the preface for the 'patience with which they 'shoveled tons of verse across my table'. Yet the skill with which the material has been arranged is such that the reviewer finds nothing that would be better away, although he would be glad to see, as an additional chapter, a formal discussion of the various mythological theories in vogue during this period, with some indication of the channels by which they reached individual authors, instead of the many scattered, though good, remarks bearing on this topic. On nearly every page there is to be found some bit of good criticism, and on many also information which will be new to most readers.

Mistakes which a classicist is competent to detect are very few. On p. 171 it is implied that Wade invented the story of Zeus, Hera and the cuckoo; it is in the scholiast on Theokritos, xv, 64. On p. 304, Iolkos has picked up an *h* in the middle.

H. J. ROSE.

University of St. Andrews.

¹ See pp. 481, 532.

SUMMARIES OF PERIODICALS

(A reference to *C.R.* denotes a review or mention in the *Classical Review*.)

CLASSICAL WEEKLY.

VOL. XXXI, NOS. 1-3. OCTOBER, 1937.

(1) *Annual Meeting* (of the Classical Association of the Atlantic States).

(2) *Vosmet rebus servate secundis* (W. H. Alexander). A protest against the softness and sentimentality of modern school and college programmes in Canada and U.S.A., as shown, e.g., in so-called 'social studies,' which tend to oust the more intellectually exacting study of languages and mathematics.

(3) *The Editor Reports*. Résumé of answers to questionnaire (*C.W.* 30. 247-8). More frequent articles and a new feature for high school teachers, called Teachers' Digest, are promised.

REVIEWS.—(1) Cary, *A History of Rome Down to the Reign of Constantine* [*C.R.* L. 140] (T. B. Jones). Competent; but excessive proportion of military and political material to social and cultural. Weiss, *Grundzüge der römischen Rechtsgeschichte* [pp. xi, 179, 2 maps. Reichenberg: Stiepel, 1936] (C. Pharr). Some good features but much is fanciful or mistaken. Gomme, *Essays in Greek History and Literature* [*C.R.* LI. 234] (W. Wallace). Excellent combination of exact scholarship and common sense. Lake (K. and S.), *Dated Greek Minuscule Manuscripts to the year 1200*. VI. *Manuscripts in Moscow and Leningrad* [*C.R.* LI. 47] (J. A. Kerns). An invaluable collection. Mueller, *What Plato Thinks* [pp. viii, 128.

Open Court Publishing Co., 1937] (L. A. Post). Many excellent observations, but it is Plato with the intellectual discipline omitted. Cutt, *Meter and Diction in Catullus' Hendecasyllabics* [*C.R.* LI. 202] (H. J. Leon). Accurate and thorough but sometimes too mechanical. Saint-Denis, *Le Rôle de la Mer dans la Poésie Latine* [*C.R.* L. 179] (J. W. Spaeth). Admirable and convincing. Scott, *The Imperial Cult under the Flavians* [*C.R.* LI. 32] (R. V. D. Magoffin). An eminently satisfactory piece of work.

(2) Rolfe, *Ammianus Marcellinus* I [*C.R.* LI. 20] (J. P. Pritchard). Full of small errors; able introduction; creditable translation. Pohlenz, *Herodot, der erste Geschichtschreiber des Abendlandes* [*C.R.* LI. 172] (K. von Fritz). Favourable, but reviewer agrees rather with Jacoby on traces of an earlier stage of development in H.'s work. Hett, *Aristotle, Problems* I [*C.R.* LI. 124] (B. Einarson). Unfavourable. Forbes, *Petroleum and Bitumen in Antiquity* [*C.R.* L. 243] (W. F. Allbright). Most welcome. Scheurleer, *Griekische Ceramiek* [pp. v, 208, 56 plates. Rotterdam: Nijgh and Van Ditmar, 1936] (H. R. W. Smith). A judicious and up-to-date history. Schneider-Lengyel, *Griekische Terrakotten* [pp. 32, 100 figures. Munich: Bruckmann, 1936] (G. R. Davidson). Capable introduction; photographic technique unsatisfactory. Napp, *Der Altar von Pergamon* [pp. 6, 32 half-tone plates. Munich: Bruckmann, 1936] (F. P. Johnson). Brief text with good photographs.

(3) Van Buren, *Ancient Rome* [C.R. L. 190] (J. F. Gummere). Terse and stimulating. Schmid, *Epikurs Kritik der platonischen Elementenlehre* [C.R. LI. 67] (R. K. Hack). Much good exegesis but many pages also of unsound conjecture. Glover, *The Ancient World* [C.R. L. 28] (A. A. Trever). Highly praised as a valuable example of the humanization of knowledge. Chamberlin, *Last Flowers; a Translation of Moschus and Bion* [C.R. LI. 222] (C. T. Murphy). Highly recommended; more successful with the shorter than the longer poems. Svennung, *Kleine Beiträge zur lateinischen Lautlehre* [C.R. LI. 141] (R. G. Kent). Merely a rich collection of examples. Lösch, *Diatagma Kaisaros* [C.R. LI. 148] (J. H. Oliver). Constructed of disputable theories. Daux, *Pausanias à Delphes* [C.R. LI. 191] (A. W. Van Buren). Lucid and elegant; some minor defects. Coutant, *Alexander of Aphrodisias: Commentary on Book IV of Aristotle's Meteorologica. Translated into English with Introduction and Notes* [C.R. LI. 201] (B. Einarson). Careful and scholarly in spite of slips.

Each number contains 'Abstracts of Articles' and 'Recent Publications.'

PHILOLOGISCHE WOCHENSCHRIFT.

(OCTOBER, 1937, NOS. 39-44).

GREEK LITERATURE.—F. Wehrli, *Motivstudien zur griechischen Komödie* [Zürich and Leipzig, 1936] (E. Wüst). A profitable study which attempts to show that the origin of certain features of the New Comedy is to be looked for in the Old Comedy and not in Euripides.—M. Pselli *Scripta minora* magnam partem adhuc inedita edidit recognovitque E. Kurtz†, . . . in lucem emisit F. Drexler. Vol. I. *Orationes et Dissertationes* [= *Orbis Romanus* V. Milan 1936. Pp. xix+513] (G. Soyter). S. details contents and comments.—J. Hatzfeld, *Xénophon, Helleniques*. Tome I (I. I-III). Texte établi et traduit [C.R. LI. 123] (K. A. Eichenberg). E. approves.—E. Rapisarda, *Eschilo. Il Prometeo Legato* [Scrittori Greci commentati per le scuole 77. Turin, 1936. Pp. xxxix+225] (A. Lesky). L. comments text and commentary but disapproves of R.'s attempt to find Eleusinian and Orphic influences in the play.—Clemens von Alexandrea, *Mahnrede an die Heiden. Der Erzieher, Buch I, and Der Erzieher, Buch II-III. Welcher Reiche wird gerettet werden?* Uebersetzt von O. Stählin [Bibliothek der Kirchenväter, 2. Reihe, Band VII und VIII. Munich, 1934] (P. Heseler). Both translation and introduction excellent.

LATIN LITERATURE.—*Studien zu Tacitus* [Würzburger Stud. z. Altertumswissenschaft, Heft 9, 1936] (A. Gudeman). I. J. Voigt, *T. und die Unparteilichkeit des Historikers*. Self-contradictory and unconvincing. II. J. Martin, *Zur Quellenfrage in den Annalen und Historien des T.* A cautious investigation and probable solution of an old problem. III. F. Pfister, *T. und die Germanen*. P.'s theory about 'Die Kompositionskunst des T.' is mistaken. IV. K. Keyssner, *Betrachtungen zum Dialogus*. G.

disagrees entirely. V. H. Hommel, *Die Bildkunst des T.* G. approves.—E. Svenberg, *De latinska Lunaria, Text och Studier* [Göteborg, 1936. Elander. Pp. vi+176] (A. Scherer). Reviewer analyses this work, which is an example of the rich possibilities opened up by recent investigation into Latin astrological writings.—P. Cornélii Taciti libri qui supersunt . . . denuo curavit E. Koestermann. Tom. I, Fasc. II. Libri ab excessu Divi Augusti XI-XVI [C.R. LI. 149] (A. Gudeman). G. congratulates K. on the completion of his task.—H. Hagendahl, *La prose métrique d'Arnobe* [C.R. LI. 95] (W. Kroll). A valuable piece of research in which H. discusses inter alia the effect of rhythm on linguistic usage.

HISTORY.—J. F. Cronin, *The Athenian Juror and his Oath* [C.R. L. 151] (W. Ensslin). C. uses his material skilfully.—H. G. Gundel, *Untersuchungen zur Taktik und Strategie der Germanen nach den Antiken Quellen* [Diss. Marburg, 1937] (F. Lammert). A real contribution towards the understanding of the military achievement of the ancient Germans.—W. Goerlitz, *Mark Aurel, Kaiser und Philosoph* [Leipzig, 1936. Pp. 222] (T. Lenschau). Some features of the Emperor's character do not agree with G.'s ideal portrait.

LANGUAGE.—K. Büchner, *Platons Kratylos und die moderne Sprachphilosophie* [Neue Deutsche Forschungen, Band 85, Abt. Philos. Band 16. Berlin, 1936. Pp. 42] (E. Hermann). H. commends as likely to rouse fresh interest in this dialogue.

MISCELLANEOUS.—W. Rehm, *Griechentum und Goethezeit. Geschichte eines Glaubens* [C.R. LI. 132] (J. Schönmemann). A useful and important work, although the chapter on Hölderlin is misleading.—T. Fyfe, *Hellenistic Architecture. An Introductory Study* [C.R. L. 189] (G. Lippold). F. shows wide knowledge of his subject, but is inclined to over-estimate the value of monuments that have survived and to under-estimate trustworthy reconstructions.—*Festschrift für Ludwik Cwiłkiński* [Posen, 1936. Pp. 483] (H. Markowski). M. summarizes and criticizes 48 articles mainly on details of classical literature and language.—I. W. S. Blom, *De typische Getallen bij Homeros en Herodotos. I. Triaden, Hebdomaden en Enneaden* [C.R. L. 172] (A. Kraemer). A work of great industry and skill.—*Palästinajahrbook des Deutschen Evangelischen Instituts für Altertumswissenschaft des Heiligen Landes zu Jerusalem*. 31. und 32. Jahrgang [Berlin, 1935-1936] (P. Thomsen). T. summarizes.—*Staatliches Gymnasium zu Göttingen. Festschrift zur 350-Jahr-Feier, 1586-1936*. Als Beilage gleichzeitig: *Claudii Galeni Protrepticus ad Medicinam* griech. u. deutsch, hrsg. von Dr. W. John [Göttingen, 1936] (J. Schönmemann). S. outlines contents.

COMMUNICATIONS.—2 Oct., A. Kurfess, *Das gemetrische Rätsel in der Apokalypse des Johannes* (13, 18) (2½ cols.).—16 Oct., J. K. Schönbberger, *Aesch. Pers.* 146 (½ col.).—23 Oct., C. Fries, *Zur Τόζου θέσις* (½ col.). J. E. Powell, *Emending Herodotus* (cf. Weber, *PhW.* 1937, 219-224) (1½ cols.).—30 Oct., C. Fries, *Zur Einheit der Odyssee* (2 cols.).

BOOKS RECEIVED

All publications which have a bearing on classical studies will be entered in this list if they are sent for review. The price should in all cases be stated.

**.* Excerpts or extracts from periodicals and collections will not be included unless they are also published separately.*

- Bieler** (L.) *Antigones Schuld im Urteil der neueren Sophoklestorschung*. Pp. 18. Vienna: Höfels, 1937. Paper, M. 1.20.
- Blegen** (C. W.) *Prosymna. The Helladic Settlement preceding the Argive Heraeum*. Vol. I: Text, and Plates in colour. Pp. xxvi+486; 8 plates. Vol. II: Plates (731 illustrations) and Plans (28). Cambridge: University Press, 1937. Cloth, 147s.
- Casson** (S.) *Ancient Cyprus. Its Art and Archaeology*. Pp. xii+214; 16 plates, 1 map. London: Methuen, 1937. Cloth, 7s. 6d.
- Clarke** (M. L.) *Richard Porson. A biographical essay*. Pp. viii+133; 3 plates. Cambridge: University Press, 1937. Cloth, 6s.
- Diehl** (E.) *Der Digressionsstil des Kallimachos*. Pp. 27. Riga: Akt.-ges. 'Ernst Plates', 1937. Paper.
- Diels** (H.) *Die Fragmente der Vorsokratiker. Griechisch und Deutsch von H. D. Fünfte Auflage herausgegeben von W. Kranz. Dritter Band, S. 177-336: Wortindex [ἔπος to παρέρχεσθαι]*. Berlin: Weidmann, 1937. Paper, RM. 10.
- Enk** (P. J.) *Handboek der Latijnse Letterkunde van de oudste tijden tot het optreden van Cicero. Tweede deel: Het tijdvak van letterkundige ontwikkeling onder invloed van het Hellenisme. 1. De dichters Livius Andronicus, Naevius en Plautus. 1. Heeft pp. 339; 2. Heeft pp. 345. Zutphen: Thieme, 1937. Paper, f. 12 and 15.*
- Harvey** (Sir P.) *The Oxford Companion to Classical Literature*. Pp. xii+468; 6 plates, 16 maps. Oxford: Clarendon Press, 1937. Cloth, 7s. 6d.
- Jennison** (G.) *Animals for Show and Pleasure in Ancient Rome*. Pp. xiv+209; illustrations. (Publications of the University of Manchester, No. CCLVIII.) Manchester: University Press, 1937. Cloth, 12s. 6d.
- Lord** (L. E.) *Cicero. The Speeches, with an English translation. In Catilinam I-IV—Pro Murena—Pro Sulla—Pro Flacco*. Pp. 485. (Loeb Classical Library.) London: Heinemann, 1937. Cloth, 10s. (leather, 12s. 6d.).
- Manasse** (E. M.) *Platons Sophistes und Politikos. Das Problem der Wahrheit*. Pp. 231. Berlin-Schöneberg: printed by S. Scholem, 1937. Paper.
- Peremans** (W.) *Vreemdelingen en Egyptenaaren in Vroeg-Ptolemaeisch Egypte (avec un résumé en français)*. Pp. xxxii+316. Louvain: Bibliothèque de l'Université, 1937. Paper, fr. 75.
- Prope sacellum Ioannis Pascoli, Videmus . . . in aenigmate, Dulce solum, Satanas, Primus Horatii magister.* Carmina certaminis poetici Hoeufftiani. Pp. 19+17+18+22+15. Amsterdam: Academia Regia Disciplinarum Nederlandica, 1937. Paper.
- Roberts** (J. S.) *Persephone and other poems*. Pp. vii+96. Hove, Sussex: Combridges, 1937. Cloth, 5s.
- Salanitro** (N.) *L'Epodo secondo di Orazio*. Pp. 14. Catania: 'La Vittoria', 1935. Paper.
- Sanderson** (H. K. St. J.) *Vtraque lingua. Writings by H. K. St. J. S.* Pp. vii+167. Bedford: Deimer and Reynolds, 1937. Cloth, 12s. 6d.
- ten Veldhuys** (G. J.) *De misericordiae et clementiae apud Senecam philosophum usu atque ratione*. Pp. vii+119. Groningen: Wolters. Paper.
- Treves** (P.) *Polibio. Libro secondo delle Storie. Introduzione e commento di P. T.* Pp. 303. Naples: Rodinella Alfredo, 1938 (sic). Paper, L. 10.
- van Otterlo** (W. A. A.) *Beschouwingen over het archaische element in den stijl van Aeschylus*. Pp. ii+162. Utrecht: printed by Broekhoff, 1937. Paper.
- Watson** (H. D.) *Jabberwocky etc. (More English Rhymes with Latin Renderings)*. Pp. xi+67. Oxford: Blackwell, 1937. Cloth, 4s. 6d.
- Way** (A. S.) *Propertius*. Pp. 129. London: Macmillan, 1937. Cloth, 2s. 6d.
- Weber** (W.) *Rom. Herrschertum und Reich im zweiten Jahrhundert*. Pp. viii+409; 11 plates, 3 maps. Stuttgart and Berlin: Kohlhammer, 1937. Paper, RM. 7.80 (bound, 9.60).
- Woodward** (J. M.) *Perseus. A Study in Greek Art and Legend*. Pp. xiii+98; 2 text-figures, 33 plates. Cambridge: University Press, 1937. Cloth, 10s. 6d.

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